

# **Upanishads**

## **Sama Veda**

## Index

1. Aruni Upanishad
2. Avyakta Upanishad
3. Chandogya Upanishad
4. Darsana Upanishad
5. Jabali Upanishad
6. Kena Upanishad
7. Kundika Upanishad
8. Maha Upanishad
9. Maitrayani Upanishad
10. Maitreya Upanishad
11. Rudraksha-Jabala Upanishad
12. Sannyasa Upanishad
13. Savitri Upanishad
14. Vajrasuchika Upanishad
15. Vasudeva Upanishad
16. Yoga-Chudamani Upanishad

# 1. Aruni Upanishad

*Translated by Swami Madhavananda*

Published by Advaita Ashram, Kolkatta

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

1. Om. Aruna's son went to the sphere of Brahma, the Creator, and reaching there said, "Lord, in what way can I relinquish work altogether?" Brahma said to him: You must give up your sons, brothers, friends, and the rest, your hair-tuft and the holy thread, your sacrifices and books regulating them, your scriptures; must give up the (seven upper) spheres entitled Bhur, Bhuvar, Svar, Mahar, Jana, Tapas, and Satya, and the (seven nether) spheres, viz., Atala, Patala, Vitala, Sutala, Rasatala, Talatala and Mahatala, together with the (whole) universe; and must take on the staff and the scanty clothing of the Sannyasin; you must renounce everything else, aye, everything else.

2. The householder, or the Brahmachari, or the Vanaprashta should commit the fires that lead to the different spheres to the fire that is in the stomach, and consign the sacred Mantra, Gayatri, to the fire that is in his own speech, should throw the holy thread on the ground or into water. The Kutichara living a Brahmachari's life should give up his relatives, and discard his begging bowl, and the straining-cloth, should give up his triple staves, and the fires that lead to particular spheres. (So said Prajapati). Henceforward he should behave like one who has got no Mantra to repeat, should give up the desire to go to the higher spheres, bathe at the beginning of the three meeting-points of the day, viz., morning, noon, and evening, should effect a union with his Atman through the highest concentration, and from amongst the (whole range of the) Vedas should repeat only the Aranyakas, only the Upanishads, aye, nothing but the Upanishads.

3. Verily I am Brahman, the Sutra; the Sutra is Brahman for It originates (the cosmos); I myself am the sutra because I am a man of realisation - the wise one who has realised this should give up his triple holy thread. "I have renounced, I have renounced, I have renounced" - uttering this thrice he should declare - "From me there is no fear (in word, thought, or deed) to any being, for from me everything has proceeded". Uttering the Mantra - "That art my friend, so protect me (from cows, serpents, etc.), thou art strength and my friend, in all seen and unseen danger thou art the Thunder of the Lord of the Universe", etc., he should hold up high the bamboo staff and put on the loin-cloth. He should take food as if it were medicine, aye, as if it were medicine. Carefully guard (oh, ye all who are concerned) your chastity (in thought, word and deed), non-injury, non-acceptance of (superfluous) gifts, non-thieving and truthfulness - guard them by all means, aye, do guard!

4. Now then the duties of the highest class of itinerant monks - the Paramahansa Parivrajakas (are as follows): They must sit and lie down on the ground. Those having already taken the vow of chastity etc., should use an earthen bowl or one made of gourd, or a wooden bowl; they should give up lust anger, avarice, infatuation, ostentation, haughtiness, jealousy, attachment to objects, egotism, falsehood and the like. The Sannyasin should stay at one place during the four months of the rainy season and during the remaining eight months wander alone, or with a single companion, aye, a single companion.

5. Verily one who has realised the (true) import of the Vedas may give up those things (previously enumerated) after the investiture with the holy thread, or he may do so even before that ceremony - (give up) his father, son, his sacrificial fires, and the holy thread, his works, his wife and all else that he may possess. Sannyasins enter a village for begging purposes only, with their palms or their stomach as the receptacle for food. Uttering "Om" "Om" "Om", they should mentally place this Mantra, the Upanishad, in the different parts of their body. He who realises the Truth in this manner is really the wise one. He who knows this (and is a Brahmachari taking on the monastic vow) should give up the staff made of the wood of the Palasha (Dhak), Bilva (Marmelos), or Audumbara (Fig) trees, his skin and girdle and the holy thread, etc., and thus be a hero. "That supreme state of the all-pervading Deity the sages realise for all time like the eye pervading from one end of the sky to the other." "Sages purged of all impurities like anger etc., who have awakened from the sleep (of ignorance), kindle that Truth (in the minds of the enquirers), that supreme state of the all-pervading Deity." Such indeed is the injunction of the scriptures leading to liberation - the injunction of the Vedas, aye, of the Vedas.

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

Here ends the Arunyupanishad, included in the Sama-Veda.

## 2. Avyakta Upanishad

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

The three states of evolution in the beginning were Avyakt (indeterminate), Mahattatwa (determined indeterminate) and Ahamkara (determinate). For each of these is a sukta.

Avyakta - Naasadeeya Sukta

Mahattatwa - Hiranyagarbha Sukta

Ahamkara - Purusha Sukta

### NAASADEEYA SUKTA

1. Naa sa daasee nno sa daasee ttadaaneem  
naa see drajo no vyomaaparo yat  
ki maavareevah kuhakasya sharman  
ambhah kimaaseed gahanam gabheeram

2. Na mrithyu raaseed amritham na tharhi  
Na raatryaa ahna aaseeth prakethah,  
Anee davaatham svadhayaa thadekam  
Thasmaad anya nna parah kincha naasa

3. Thama aaseeth thamasaa goodha magre  
Praketham salilam sarva maa idam  
Thucche naabhu apihitham yadaaseeth  
Thapasah thanmahinaa jaaya thaikam

4. Kaamah thadagre samavarttha thaadhi  
Manaso rethah prathamam yadaaseeth  
Satho bandhu masathi niravindan  
Hridi pratheeshyaa kavayo maneeshaa

5. Thirashcheeno vithatho rashmi reshaam  
Adhasvi daasee dupari svi daaseeth  
Rethodhaa aasan mahimaana aasat  
Svadhaa avasthaat prayathih parasthath

6. Ko addhaa veda ka iha pravochat  
Kutha aajaathaa kutha iyam visrishtih  
Arvaagdevaa asya vivarjanena  
Adha ko veda yata aababhoova

7. Idam visrishti ryata aababhoova  
Yadi vaa dadhe yadi vaa na dadhe  
Yo asya adhyakshah parame vyoman  
So anga veda yadi vaa na veda

## TRANSLATION

Then there was neither Aught nor Naught, no air nor sky beyond.  
What covered all? What rested all? In watery gulf profound?  
Nor death was then, nor deathlessness, nor change of night and day.  
That one breathed calmly, self-sustained; naught else beyond it lay.  
Gloom hid in gloom existed first-one sea eluding view.  
The one a void in chaos wrapt, by inward forever grew.  
Within it first arose desire, the primal germ of mind,  
which nothing with existence links, as ages searching find.  
The kindling ray that shot across the dark and dreariness-  
was it beneath or high aloft? What bard can answer this?  
There fecundating powers were found and mighty forces strove -  
A self-supporting mass beneath, and energy above.  
Who knows and whoever told, from whence this vast creation rose?  
No gods had been born. Who then can ever the truth disclose  
whence sprang this world, whether framed by hand divine or no-  
Its lord in heaven alone can tell, if he can show.

[This translation is from MUIR'S ORIGINAL SANSKRIT TEXTS, Vol. V.]

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

Here ends the Avyaktopanishad, included in the Sama-Veda.

### 3. Chandogya Upanishad

*Translated by Swami Swahananda*

Published by Sri Ramakrishna Math, Chennai

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Peace! Peace! Peace!

I-i-1: One should meditate on the syllable Om; the Udgitha, for one sings the Udgitha, beginning with Om. Of this, the explanation follows.

I-i-2: The essence of all these beings is the earth. The essence of the earth is water. The essence of water is vegetation. The essence of vegetation is man. The essence of man is speech. The essence of speech is Rik. The essence of Rik is Saman. The essence of Saman is Udgitha.

I-i-3: The syllable Om which is called Udgitha, is the quintessence of the essences, the supreme, deserving of the highest place and the eighth.

I-i-4: Which one is Rik? Which one is Saman? Which one is Udgitha? This is being considered now.

I-i-5: Speech alone is Rik. Prana is Saman. The syllable Om is Udgitha. Speech and Prana, (the sources of) Rik and Saman, taken together form a couple.

I-i-6: This couple is joined together in the syllable Om. Whenever a couple come together, they, indeed, fulfill each other's desire.

I-i-7: He who meditates upon this syllable as Udgitha knowing it thus (as the fulfiller), verily becomes a fulfiller of all the desirable ends.

I-i-8: That verily is the syllable of assent, for whenever one assents to a thing; one says only 'Om'. Assent alone is prosperity. He who meditates upon this syllable as Udgitha, knowing it thus (as endowed with the quality of prosperity), verily becomes one who increases all the desirable ends.

I-i-9: With this does the threefold knowledge proceed; (because) with Om does one cause to listen; with Om does one recite; with Om does one sing aloud. For the worship of this syllable, with its own greatness and essence (the Vedic rites are performed).

I-i-10: He who knows it thus and he who does not know - both perform actions with it. For knowledge and ignorance are different (in their results). Whatever is performed with knowledge, faith and meditation becomes more effective. Up to this truly is the explanation of (the greatness of) this syllable Om.

I-ii-1: Once upon a time the gods and the demons, both descendants of Prajapati, were engaged in a fight. In that fight, the gods performed the rites of the Udgatir priests resolving, 'With this we shall defeat them'.

I-ii-2: Then they meditated on (the deity of) Prana connected with the nose, as Udgitha; the demons pierced it with evil. Therefore with it, the nose, one smells both the fragrant and the foul, for it has been pierced with evil.

I-ii-3: Then they meditated on (the deity of) speech as Udgitha; the demons pierced it with evil. Therefore with it one speaks both truth and untruth, for it has been pierced with evil.

I-ii-4: Then they meditated on (the deity of) eye as Udgitha; the demons pierced it with evil. Therefore with the eye one sees both the sightly and the unsightly, for it has been pierced with evil.

I-ii-5: Then they meditated on (the deity of) ear as Udgitha; the demons pierced it with evil. Therefore with the ear one hears both the pleasant and the unpleasant, for it has been pierced with evil.

I-ii-6: Then they meditated on (the deity of) mind as Udgitha; the demons pierced it with evil. Therefore with the mind one thinks both good and evil thoughts, for it has been pierced with evil.

I-ii-7: Then they meditated on the Prana in the mouth as Udgitha. The demons came in clash with it and were destroyed, just as a lump of clay is destroyed, striking against a hard rock.

I-ii-8: Thus it is that the Prana in the mouth has not been destroyed and is pure. Even as a lump of clay striking against a hard rock is destroyed, so will he be destroyed who wishes to do evil to one who knows this (the purity of Prana) or who (actually) injures that knower, for he is like a hard rock.

I-ii-9: With this Prana in the mouth one discerns neither sweet smell nor foul, for it is free from sin. What one eats or drinks through this, even with that he maintains the other Pranas. And not finding this at the time of death, the Prana in the mouth and its dependants depart; and thus indeed one opens the mouth at the time of death.

I-ii-10: Angiras meditated on that Prana as Udgitha. The sages consider this alone as Angirasa which is the essence of the limbs.

I-ii-11: So Brihaspati meditated on Prana as Udgitha. The sages consider this alone as Brihaspati, for speech is great and this Prana is its lord.

I-ii-12: So Ayasya meditated on Prana as Udgitha (identifying it with himself). The sages consider this alone as Ayasya for it goes out of the mouth.

I-ii-13: Baka, the son of Dalbha, knew it thus. So he became the Udgatir-singer of the sacrificers dwelling in Naimisa. For their sake he sang to fulfill their desires.

I-ii-14: He who knows it thus and meditates on the Udgitha as the syllable Om, looking upon it as Prana, certainly becomes the singer (and procurer) of the desired objects. This is the meditation with reference to the body.



I-iii-1: Now the meditation (on the Udgitha) with reference to the gods is described. One should meditate on him who gives heat (i.e. the sun) as Udgitha. Verily, when he rises, he sings aloud for the sake of all creatures. When he rises, he dispels darkness and fear. Verily, he who knows the sun as being endowed with these qualities, becomes the dispeller of darkness and (the consequent) fear.

I-iii-2: This Prana in the mouth and that sun are the same. This is warm and that is warm. People call this as Svava (that is going) and that as Svava and Pratyasvava (that is going and coming). Therefore one should meditate on this Prana and that sun as Udgitha.

I-iii-3: Now, verily one should meditate on Vyana as Udgitha. That which one breathes out is Prana and that which one breathes in is Apana. The junction of Prana and Apana is Vyana. That which is Vyana even that is speech. Therefore, one utters speech while one neither breathes out nor breathes in.

I-iii-4: That which is speech, even that is Rik. Therefore while one neither breathes out nor breathes in, one pronounces the Rik. That which is Rik even that is Saman. Therefore, while one neither breathes out nor breathes in, one sings the Saman. That which is Saman even that is Udgitha. Therefore, while one neither breathes out nor breathes in, one sings the Udgitha.

I-iii-5: Therefore whatever other actions require strength, such as the kindling of fire by friction, running a race towards a goal, the bending of a strong bow, are all performed, while one neither breathes out nor breathes in. For this reason one should meditate on Vyana as Udgitha.

I-iii-6: Now, one should meditate on the syllables of 'Udgitha' - namely, the syllables 'ut', 'gi' and 'tha'. Prana is 'ut', because through Prana one arises (ut-tisthati). Speech is 'gi', because speech is called word (gira). Food is 'tha', because upon food all this is established (sthitam).

I-iii-7: Heaven is ut, the sky is gi, the earth is tha. The sun is ut, the air gi, the fire, tha. The Sama-Veda is ut, the Yajur-Veda gi, the Rig-Veda tha. For him, speech yields the milk which is the benefit of speech. And he becomes rich in food; and an eater of food, who knows thus and meditates on the syllables of 'Udgitha', namely, ut, gi and tha.

I-iii-8: Now follows the fulfilment of wishes: One should meditate on the objects contemplated. One should reflect upon Saman by means of which one proceeds to sing the Stotra.

I-iii-9: One should reflect upon the Rik in which that Saman occurs, upon the sage by whom it is intuited and upon the deity to whom he proceeds to pray.

I-iii-10: One should reflect upon the metre in which he proceeds to sing a Stotra; and he should reflect upon the hymn with which he proceeds to sing it.

I-iii-11: He should reflect upon the quarter (of heaven) towards which he proceeds to sing a Stotra.

I-iii-12: Lastly, having thought about himself, he should sing a Stotra reflecting upon his desired object avoiding all faults. Very quickly will be fulfilled for him the desire, desiring which he may sing the Stotra yea, desiring which he may sing the Stotra.

I-iv-1: One should meditate on the syllable Om, the Udgitha, for one sings the Udgitha beginning with Om. Of this the explanation follows.

I-iv-2: Verily, the gods, being afraid of death, took refuge in the three Vedas. They covered themselves with the metrical hymns. Because they covered themselves with these, the metrical hymns are called Chandas.

I-iv-3: Just as a fisherman would see a fish in water, so did Death observe the gods in the (rites connected with) Rik, Saman and Yajus. They, too, knowing this, arose from the Rik, Saman and Yajus, and entered the Svava (the syllable Om).

I-iv-4: Verily, when one learns the Rik, he loudly pronounces 'Om'. It is the same with Saman and with Yajus. This syllable Om is indeed Svava; it again is immortality and fearlessness. Having entered into Svava (i.e. having meditated) the gods became immortal and fearless.

I-iv-5: He who worships this syllable knowing it thus, enters this syllable, the Svava, which is immortality and fearlessness. And having entered it, he becomes immortal by that nectar, by which the gods became immortal.

I-v-1: Now, that which is Udgitha is verily Pranava and that which is Pranava is Udgitha. The yonder sun is Udgitha and also Pranava, for he moves along pronouncing 'Om'.

I-v-2: 'To him (the sun itself) I sung; therefore you are my only son' thus said Kausitaki to his son. 'Reflect upon the Udgitha as the rays of the sun, then surely, you will have many sons. This is the meditation with reference to the gods.

I-v-3: Now (is the meditation) with reference to the body: One should meditate on him who is this Prana in the mouth, as Udgitha, for he moves along pronouncing 'Om'.

I-v-4: 'To him (the Prana itself) did I sing; therefore you are my only son', thus said Kausitaki to his son. "I shall get many sons", thinking thus, sing praise to the Udgitha as the manifold Pranas.'

I-v-5: 'Now, that which is Udgitha, is verily Pranava; and that which is Pranava, is Udgitha', so one should think. As a result of it, even if he chants wrongly, he rectifies it by the act done from the seat of the Hotr priest.

I-vi-1: The earth is Rik, the fire is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The earth is 'sa', the fire is 'ama', and that makes 'Sama'.

I-vi-2: The sky is Rik, the air is Sama. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The sky is 'sa', the air is 'ama', and that makes 'Sama'.

I-vi-3: Heaven is Rik, the sun is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. Heaven is 'sa', the sun is 'ama', and that makes 'Sama'.

I-vi-4: The stars are Rik, the moon is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The stars are 'sa', the moon is 'ama', and that makes 'Sama'.

I-vi-5: Now, the white light of the sun is Rik, the blue (light) that is extremely dark is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik.

I-vi-6: Again, the white light of the sun is 'sa', the blue (light) that is extremely dark is 'ama', and that makes 'Sama'. Now, that Person, effulgent as gold, who is seen within the sun, who is with golden beard and golden hair, is exceedingly effulgent even to the very tips of his nails.

I-vi-7: His eyes are bright like a red lotus. His name is 'ut'. He has risen above all evils. Verily, he who knows thus rises above all evils.

I-vi-8: Rik and Saman are his two joints. Therefore he is Udgitha. Because the priest is the singer of this 'ut', he is the Udgitha. Moreover, he (this Person called 'ut') controls the worlds which are above that sun, as also the desires of the gods. This is with reference to the gods.

I-vii-1: Now (is the meditation) with reference to the body: Speech is Rik, Prana is Sama. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. Speech is 'sa', Prana is 'ama' and that makes 'Sama'.

I-vii-2: The eye is Rik, the self (reflected in the eye) is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The eye is 'sa', the self is 'ama', and that makes 'Sama'.

I-vii-3: The ear is Rik, the mind is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The ear is 'sa', the mind is 'ama', and that makes 'Sama'.

I-vii-4: Now, the white light of the eye is Rik, the blue (light) that is extremely dark is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The white light of the eye is 'sa', the blue (light) that is extremely dark is 'ama' and that makes 'Sama'.

I-vii-5: Now, this person who is seen within the eye - he indeed is Rik, he is Saman, he is Uktha, he is Yajus, he is the Vedas. The form of this (person seen in the eye) is the same as the form of that (person seen in the sun). His joints are the same as those of the other; his name is the same as that of the other.

I-vii-6: That (person in the eye) is the lord of all the worlds that are extended below, as also of the desired objects of men. So those who sing on the lute, sing of him alone and thereby become endowed with wealth.

I-vii-7: Now he who sings the Saman after knowing the deity Udgitha thus, sings to both. Through that (person in the sun), he (that singer) gets the worlds beyond that sun and also the desired objects of gods.

I-vii-8-9: Similarly, through this person in the eye, one gets the worlds that are extended below this person, and also the desired objects of men. For this reason, the Udgatir priest who knows thus should ask (the sacrificer): 'What desire shall I obtain for you by singing the Saman?' For he alone becomes capable of obtaining desires by singing, who knowing thus sings the Saman - yea, sings the Saman.

I-viii-1: In ancient times there were three proficient in Udgitha: Silaka the son of Salavat, Caikitayana of the Dalbhya family and Pravahana the son of Jivala. They said, 'We are proficient in Udgitha. If you agree, let us enter on a discussion of Udgitha'.

I-viii-2: 'Let it be so', saying this they sat down. Then Pravahana Jaivali said, 'You two, revered sirs, speak first; and I shall listen to the words of two Brahmanas conversing'.

I-viii-3: Then Silaka Salavatya said to Caikitayana Dalbhya, 'If you permit, I shall question you'. 'Question', said he.

I-viii-4: (Silaka asked), 'What is the essence of Saman?' 'The tune', said (Dalbhya). 'What is the essence of the tune?' 'Prana', said (Dalbhya). 'What is the essence of Prana?' 'Food', said (Dalbhya). 'What is the essence of food?' 'Water', said (Dalbhya).

I-viii-5: 'What is the essence of water?' 'That (heavenly world)', said (Dalbhya). 'What is the essence of the world?' 'One cannot carry (the Saman) beyond the heavenly world', said Dalbhya; 'we locate the Saman in the world of heaven, for Saman is praised as heaven'.

I-viii-6: Then Silaka Salavatya said to Caikitayana Dalbhya: 'O Dalbhya, your Saman is not indeed established. If someone were to say, "Your head shall fall down", surely your head would fall down'.

I-viii-7: (Dalbhya) 'Will you permit me, sir, to learn this of you?' 'Learn', said (Silaka). 'What is the essence of that (heavenly) world?' 'This earth', said (Silaka), 'What is the essence of this earth?' 'One cannot carry the Saman beyond this world as its support', said Silaka; 'we locate the Saman in this world as its support, for Saman is extolled as the earth'.

I-viii-8: Pravahana Jaivali said to him, 'O Salavatya, your Sama, really, has a further end. If someone now were to say, "Your head shall fall down", surely your head would fall down. (Salavatya) 'Will you permit me, sir, to learn (this of you?) 'Learn', said (Jaivali).

I-ix-1: (Salavatya) 'What is the essence of this world?' 'Akasa' said (Pravahana); 'All these beings arise from Akasa alone and are finally dissolved into Akasa; because Akasa alone is greater than all these and Akasa is the support at all times.'

I-ix-2: It is this Udgitha which is progressively higher and better. This again is endless. He who, knowing thus, meditates upon the progressively higher and better Udgitha, obtains progressively higher and better lives and wins progressively higher and better worlds.

I-ix-3: Atidhanvan, the son of Sunaka, having taught this to Udarasandilya, said, 'As long as among your descendants, this knowledge of the Udgitha continues, so long their life in this world will be progressively higher and better than ordinary lives.'

I-ix-4: 'And in that other world also their state will be similar'. He who knows and meditates thus - his life in this world surely becomes progressively higher and better, and so also his state in that other world - yea, in that other world.

I-x-1: When the crops in the Kuru country had been destroyed by hailstorms, there lived Usasti, the son of Cakra with his young wife in a deplorable condition in the village of elephant-drivers.

I-x-2: He begged food of an elephant-driver, while he was eating beans of an inferior quality. The driver said to him, 'There is no other food than what is set before me'.

I-x-3: 'Give me some of them', said Usasti. The driver gave them to him and said, 'Here is drink at hand, if you please 1' 'Then I shall be drinking what is defiled', said Usasti.

I-x-4: 'Are not these beans also defiled?' 'Unless I ate them, I would surely not have survived', said Usasti, 'but drinking is at my option'.

I-x-5: Usasti, after he had eaten, brought the remainder to his wife. She had already obtained her food by alms; so after receiving it she kept it by.

I-x-6: Next morning while leaving the bed he said, 'Alas, if I could get a little of food, I could earn a little wealth. There a king is going to institute a sacrifice; he would appoint me to all the priestly offices'.

I-x-7: His wife said to him, 'Well Lord, here are the beans (given by you).' Having eaten them he went off to that sacrifice which was being performed.

I-x-8: Seeing the singing priests seated there, he sat down near the singers in the place for singing the Stotras. And then he addressed the Prastotir priest.

I-x-9: 'O Prastotir, if you sing the Prastava without knowing the deity that belongs to the Prastava, your head will fall down'.

I-x-10: In the same manner he addressed the Udgatir priest, O Udgatir, if you sing the Udgitha without knowing the deity that belongs to the Udgitha, your head will fall down'.

I-x-11: In the same manner he addressed the Pratihartir priest, 'O Pratihartir, if you sing the Pratihara without knowing the deity that belongs to the Pratihara, your head will fall down'. Then they all sat down silently suspending their duties.

I-xi-1: Then the principal of the sacrifice said to him, I should like to know you, revered sir, 'I am Chakrayana Usasti', said he.

I-xi-2: He said, 'I searched for you, revered sir, for all these priestly offices, but not finding you, sir, I have chosen others.'

I-xi-3: 'Revered sir, you yourself take up all the priestly offices for me'. 'Be it so; then, let these same priests sing the hymns, being permitted by me. But you should give me as much wealth as you give them.' 'Very well', said the sacrificer.

I-xi-4: Then the Prastotir priest approached him and said, 'Revered sir, you said to me: 'O Prastotir, if you sing the Prastava without knowing the deity that belongs to the Prastava, your head will fall down". Which is that deity?'

I-xi-5: 'Prana', said Usasti, 'all these movable and immovable beings merge in Prana (during dissolution) and rise out of Prana (during creation). This is the deity that belongs to the Prastava. If you sang the Prastava without knowing him, after your having been warned thus by me, your head would have fallen down.'

I-xi-6: Then the Udgatir priest approached him and said, 'Revered sir, you said to me: 'O Udgatir, if you sing the Udgitha without knowing the deity that belongs to the Udgitha, your head will fall down". Which is that deity?'

I-xi-7: 'The sun', said Usasti, 'all these movable and immovable sing the praise of the sun when he has come up. This is the deity that belongs to the Udgitha. If you sang the Udgitha without knowing him, after your having been warned thus by me, your head would have fallen down.'

I-xi-8: Then the Pratihartir priest approached him and said, 'Revered sir, you said to me: 'O Pratihartir, if you sing the Pratihara without knowing the deity that belongs to the Pratihara, your head will fall down". Which is that deity?'

I-xi-9: 'Food', said Usasti, 'all these movable and immovable beings live by partaking of food only. This is the deity that belongs to the Pratihara. If you sang the Pratihara without knowing him, after your having been warned thus by me, your head would have fallen down.'

I-xii-1: Therefore next begins the Udgitha seen by the dogs. Once Dalbhya Baka, called also Maitreya Glava, went out (of the village) for the study of the Vedas.

I-xii-2: Before him a white dog appeared and other dogs gathered around it and said, 'Revered sir, please obtain food for us by singing; we are hungry.'

I-xii-3: The white dog said to them, 'Come to me over here tomorrow morning.' (The sage named) Dalbhya Baka and Maitreya Glava kept watch there for them.

I-xii-4: Just as those who recite the Stotras singing the Bahispavamana hymn move along clasping one another's hand, even so did the dogs move along. Then they sat down and began to pronounce 'him'.

I-xii-5: 'Om, let us eat! Om, let us drink! Om, May the (sun who is) god, Varuna, Prajapati and Savitir bring us food here. O Lord of food, bring food here, yea bring it, Om!'

I-xiii-1: Verily, this world is the syllable 'hau' (which is a Stobha), the air is the syllable 'hai', the moon is the syllable 'atha', the self is the syllable 'iha' and the fire is the syllable 'I'.

I-xiii-2: The sun is the syllable 'u' (which is a Stobha), invocation is the syllable 'e' the Visvadevas are the syllable 'auhoi', Prajapati is the syllable 'him', Prana is the Stobha 'svara', food is the Stobha 'ya' and Virat is the Stobha 'vak'.

I-xiii-3: The un-definable and variable thirteenth Stobha is the syllable 'hum'.

I-xiii-4: For him, speech yields the milk, which is the benefit of speech; and he becomes rich in food and an eater of food, who thus knows this sacred doctrine of the Samans - yea, knows the sacred doctrine of the Samans.

II-i-1: Om. Surely, the meditation on the whole Saman is good. Anything that is good, people call as Saman, anything that is not good, as Asaman.

II-i-2: Thus, when people say, 'He approached him with Saman', then they say only this: 'He approached him with a good motive'. And when they say, 'He approached him with Asaman', then they say only this: 'He approached him with an evil motive.'

II-i-3: Again, people say: 'Oh, this is Saman for us', when it is something good; then they say only this: 'Oh, this is good for us'. Again, they say, 'Oh, this is Asaman for us', when it is not good; then they say only this: 'Oh, this is evil.'

II-i-4: When one who knows it thus meditates on the Saman as good, all good qualities hasten towards him and serve him.

II-ii-1: Among the worlds one should meditate upon the Saman as fivefold. The earth is the syllable him, the fire is Prastava, the sky is Udgitha, the sun is Pratihara, and heaven is Nidhana. Thus this meditation pertains to the higher worlds.

II-ii-2: Now, among the lower worlds. Heaven is the syllable him, the sun is Prastava, the sky is Udgitha the fire is Pratihara, and the earth is Nidhana.

II-ii-3: The worlds in the ascending and descending lines belong to him. Who, knowing it thus (endowed with the quality of 'good') meditates on the fivefold Saman in the worlds.

II-iii-1-2: One should meditate on the fivefold Saman as rain. The wind that proceeds is the syllable him, the cloud that is formed is Prastava, the shower is Udgitha, lightning and thunder are Pratihara, and the ceasing is Nidhana. It rains for him - indeed, he causes rain - who, knowing it thus, meditates on the fivefold Saman as rain.

II-iv-1: One should meditate on the fivefold Saman in all the waters. When a cloud gathers, it is the syllable him. When it rains, it is Prastava. Those (waters) that flow to the east, are Udgitha. Those that flow to the west are Pratihara. The ocean is Nidhana.

II-iv-2: He who, knowing it thus, meditates on the fivefold Saman in all the waters, does not drown in water and he becomes rich in water.

II-v-1: One should meditate on the fivefold Saman as the seasons: The spring is the syllable him, the summer is Prastava, the rainy season is Udgitha, the autumn is Pratihara, and the winter is Nidhana.

II-v-2: He, who knowing it thus, meditates on the fivefold Saman in the seasons, him the seasons serve and he becomes rich in seasons.

II-vi-1: One should meditate on the fivefold Saman as the animals. The goats are the syllable him, the sheep are Prastava, the cows are Udgitha, the horses are Pratihara, and man is Nidhana.

II-vi-2: He, who knowing it this, meditates on the fivefold Saman in animals, to him animals belong and he becomes rich in animals.

II-vii-1: One should meditate on the progressively higher and better fivefold Saman as the senses; The organ of smell is the syllable him, the organ of speech is Prastava, the eye is Udgitha, the ear is Pratihara, and the mind is Nidhana. Verily, these are progressively higher and better.

II-vii-2: He who knowing it thus, meditates on the fivefold Saman, progressively higher and better, in the senses, to him belong progressively higher and better lives and he wins ever higher and better worlds. So much for (the meditation on) the fivefold Saman.

II-viii-1-2: Next is the meditation on the sevenfold Saman. One should meditate on the sevenfold Saman as speech. Whatsoever in speech is 'hum', that is the syllable him; whatever is 'pra', that is Prastava; whatever is 'a', that is Adi (the first); whatever is 'ut', that is Udgitha; whatever is 'prati', that is Pratihara; whatever is 'upa', that is Upadrava; and whatever is 'ni', that is Nidhana.

II-viii-3: He who knowing it thus, meditates on the sevenfold (whole) Saman as speech, for him speech yields milk i.e. its appropriate benefit, and he becomes rich in food and an eater of food.

II-ix-1: Next, one should meditate upon the sevenfold Saman as the yonder sun. He is the Saman because he is always the same. He is the Saman because he is the same to all, for each one thinks, 'He faces me, he faces me.'

II-ix-2: One should know that all these beings are dependent on him. What is before raising that is Himkara. On this, the animals are dependent. As they participate in the Himkara part of this Saman, do they utter him (before sunrise).

II-ix-3: Then, the form of the sun when it has just risen, that is Prastava. On this, men are dependent. As they participate in the Prastava part of this Saman, so are they desirous of praise, direct and indirect.

II-ix-4: And the form of the sun as it appears at the time of the assembling of its rays, that is Adi. On this, the birds are dependent. As they participate in the Adi part of this Saman, so do they hold themselves unsupported in the sky and fly about.

II-ix-5: Next, the form of the sun that appears just at midday that is Udgitha. On this, the gods are dependent. As they participate in the Udgitha part of this Saman, so are they the best among the off springs of Prajapati.

II-ix-6: Next, the form of the sun that appears just after midday and before (the latter part of) afternoon, that is Pratihara. On this, the fetuses are dependent. As they participate in the Pratihara part of this Saman, (so are they held up in the womb) and they do not fall down.

II-ix-7: Next, the form of the sun that appears when it is past afternoon and before sunset that is Upadrava. On this, the wild animals are dependent. As they participate in the Upadrava part of this Saman, so do they, when they see a man, run away to the forest, as to a place of safety.

II-ix-8: Now, the form of the sun that appears just after sunset that is Nidhana. On this, the fathers are dependent. As they participate in the Nidhana part of this Saman, so do people lay them aside.



II-x-1: Now, verily, one should meditate on the sevenfold Saman, which has all its parts similar, and which leads beyond death. 'Himkara has three syllables; 'Prastava' has three syllables. So they are equal to each other.

II-x-2: 'Adi' has two syllables; 'Pratihara' has four syllables. We take one syllable from Pratihara to Adi. So they are equal to each other.

II-x-3: 'Udgitha' has three syllables; 'Upadrava' has four syllables. Three and three become equal. One syllable is left over; that really is tri-syllabic; so it also becomes equal.

II-x-4: 'Nidhana' has three syllables, and this too is equal (to the others). These, indeed, are the twenty two syllables (of the sevenfold Saman).

II-x-5-6: He who, knowing this Saman thus (as good), meditates on the sevenfold Saman, which has all its parts similar and which leads beyond death, reaches the sun (Death) by the number twenty-one; for, counting from this world the yonder sun is verily the twenty-first. With the remaining twenty-second syllable he conquers the world beyond the sun. That world is of the nature of bliss, and is free from misery. (That is), he obtains victory over the sun, and then a victory still higher becomes his, who meditates on the sevenfold Saman.

II-xi-1: The mind is Himkara, speech is Prastava, the eye is Udgitha, the ear is Pratihara, and the Prana is Nidhana. This is the Gayatra Saman woven in (the Prana and) the senses.

II-xi-2: He who thus knows this Gayatra Saman as woven in (the Prana and) the senses, becomes the possessor of perfect senses, reaches the full length of life, lives gloriously, becomes great with offspring and cattle, and great also with fame. His holy vow is that he should be high-minded.

II-xii-1: One rubs that is Himkara. The smoke is produced, that is Prastava. It blazes, that is Udgitha. The embers are formed, that is Pratihara. It goes down, that is Nidhana. It is completely extinguished, that is Nidhana. This is the Rathantara Saman woven in fire.

II-xii-2: He who thus knows this Rathantara Saman as woven in fire becomes radiant with the holy effulgence born of sacred wisdom, is endowed with good appetite and reaches the full length of life, lives gloriously, becomes great with offspring and cattle, and great also with fame. His holy vow is that he should neither sip nor spit facing the fire.

II-xiii-1-2: The Vamadevyā Saman is woven in a couple. He who thus knows this Vamadevyā Saman as woven in a couple becomes one of the couple and procreates. He reaches the full length of life, lives gloriously, and becomes great with offspring and cattle and great also with fame. His holy vow is that he should not despise any woman.

II-xiv-1: The rising sun is Himkara; the risen sun is Prastava; the midday sun is Udgitha; the sun in the afternoon is Pratihara, and the setting sun is Nidhana. This is the Brihat Saman woven in the sun.

II-xiv-2: He who thus knows this Brihat Saman as woven in the sun becomes refulgent and endowed with good appetite, reaches the full length of life, lives gloriously, becomes great with offspring and cattle, and great also with fame. His holy vow is that he should not find fault with the burning sun.

II-xv-1: The white clouds gather that is Himkara. The (rain-bearing) cloud is formed, that is Prastava. It rains, that is Udgitha. It flashes and thunders, that is Pratihara. It ceases, that is Nidhana. This is the Vairupa Saman woven in the rain-cloud.

II-xv-2: He who thus knows this Virupa Saman as woven in the rain-cloud acquires cattle of handsome and manifold forms, reaches the full length of life, lives gloriously, becomes great with offspring and cattle, and great also with fame. His holy vow is that he should not find fault with the rain-cloud when it rains.

II-xvi-1: The spring is Himkara, the summer is Prastava, the rainy season is Udgitha, the autumn is Pratihara, and the winter is Nidhana. This is the Vairaja Saman woven in the seasons.

II-xvi-2: He who thus knows this Vairaja Saman as woven in the seasons shines with offspring, cattle and the holy effulgence born of sacred wisdom, reaches the full length of life, lives gloriously, becomes great with offspring and cattle and great also with fame. His holy vow is that he should not find fault with the seasons.

II-xvii-1: The earth is Himkara, the sky is Prastava, heaven is Udgitha, the quarters are Pratihara, and the ocean is Nidhana. This is the Sakvari Saman woven in the worlds.

II-xvii-2: He who thus knows this Sakvari Saman woven in the worlds, becomes the possessor of the worlds, reaches the full length of life, lives gloriously, becomes great with offspring and cattle and great also with fame. His holy vow is that he should not find fault with the worlds.

II-xviii-1: The goats are Himkara, the sheep are Prastava, the cows are Udgitha, the horses are Pratihara, and man is Nidhana. This is the Revati Saman woven in the animals.

II-xviii-2: He who thus knows this Revati Saman woven in the animals, becomes the possessor of animals, reaches the full length of life, lives gloriously, becomes great with offspring and cattle, great also with fame. His holy vow is that he should not find fault with animals.

II-xix-1: The hair is Himkara, the skin is Prastava, the flesh is Udgitha, the bone is Pratihara, and the marrow is Nidhana. This is the Yajnayajniya Saman woven in the limbs of the body.

II-xix-2: He who thus knows this Yajnayajniya Saman, woven in the limbs of the body, is endowed with all the limbs, and is not crippled in any limb; he reaches the full length of life, lives gloriously, becomes great with offspring and cattle and great also with fame. His holy vow is that he should not eat fish and meat for a year, or rather, he should not eat fish and meat at all.

II-xx-1: Fire is Himkara, Air is Prastava, the Sun is Udgitha, the Stars are Pratihara, and the Moon is Nidhana. This is the Rajana Saman woven in the deities.

II-xx-2: He who knows thus knows this Rajana Saman woven in the deities, abides in the same world or gets the same prosperity as these very deities or attains union with them; he reaches the full length of life, lives gloriously and becomes great with offspring and cattle and great also with fame. His holy vow is that he should not find fault with the Brahmanas.

II-xxi-1: The three Vedas are Himkara; the three worlds are Prastava; Fire, Air and the Sun are Udgitha; the Stars, the birds and the rays are Pratihara; the serpents, the celestial singers and the fathers are Nidhana. This is the collection of Samans woven in all things.

II-xxi-2: Verily, he who thus knows this collection of Samans as woven in all things becomes the lord of all things.

II-xxi-3: There is this verse about it: That which is fivefold in groups of three - there is nothing else greater or other than these (fifteen).

II-xxi-4: He who knows that knows all. All the quarters bring offerings to him. His holy vow is that he should meditate 'I am all' - yea, that is his vow.

II-xxii-1: 'Of the Samans, I choose the one that bellows, as it were, and is good for cattle,' thus (some think). This is the loud singing sacred to Agni, the undefined one to Prajapati, the defined one to Soma, the soft and smooth to Vayu, the smooth and strong to Indra, the heron-like to Brihaspati, and the ill-sounding to Varuna. Verily, one may practice all these, but should avoid the one sacred to Varuna.

II-xxii-2: 'May I obtain immortality for the gods by singing', (thinking) thus one should sing. 'May I obtain my singing, oblation for the fathers, hope for men, grass and water for animals, the heavenly world for the sacrificer, and food for myself', -- thus reflecting in his mind on all these, he should sing the Stotra attentively.

II-xxii-3: All vowels are the embodiments of Indra; all sibilants are the embodiments of Prajapati; all Sparsa consonants are the embodiments of Death. If anyone should reprove him for the pronunciation of his vowels, he should tell him, 'I have taken my refuge in Indra; he will answer you.'

II-xxii-4: And if someone should reprove him for sibilants he should tell him, 'I have taken my refuge in Prajapati; he will crush you'. And if someone should reprove him for his Sparsa consonants, he should tell him, 'I have taken my refuge in Death; he will burn you up.'

II-xxii-5: All vowels should be pronounced sonant and strong, (with the thought), 'May I impart strength to Indra (Prana)'. All sibilants should be pronounced, neither inarticulately, nor leaving out the elements of sound, but distinctly (with the thought), 'May I give myself to Prajapati (Virat).' All Sparsa consonants should be pronounced slowly, without mixing them with any other letter, (with the thought), 'May I withdraw myself from Death.'

II-xxiii-1: Three are the branches of religious duty. Sacrifice, study and gifts - these are the first. Austerity alone is the second, and the celibate student of sacred knowledge, who lives in the house of the teacher throughout his life mortifying his body in the teacher's house, is the third. All these become possessors of meritorious worlds; but he who is established firmly in Brahman, attains immortality.

II-xxiii-2: Prajapati brooded on the worlds. From them, thus brooded upon, issued forth the threefold Veda (as their essence). He brooded on this. From this, thus brooded upon, issued forth the syllables Bhuh, Bhuvah and Svah.

II-xxiii-3: He brooded on them. From them, thus brooded upon, issued forth (as their essence) the syllable Om (Brahman). Just as all the parts of the leaf, are permeated by the ribs of the leaf, so are all the words permeated by the syllable Om. Verily, the syllable Om is all this - yea, the syllable Om is verily all this.

II-xxiv-1-2: The expounders of Brahman say, 'The morning libation is of the Vasus, the midday libation is of the Rudras and the third libation is of the Adityas and of the Visvadevas. Where, the, is the world of the sacrificer?' How can he who does not know this, perform (sacrifices)? It is only after knowing this that he should perform (sacrifices).

II-xxiv-3-4: Before the commencement of the morning chant, the sacrificer sits down behind the Garhapatya fire, facing the north and sings the Saman sacred to the Vasus: '(O Fire), open the door of this world that we may see you for obtaining the kingdom.'

II-xxiv-5-6: Then he offers the oblation (with the Mantra) - 'Salutation to Fire, who dwells in the region of the earth. Obtain the region, for me the sacrificer. This region, indeed, is to be obtained by the sacrificer. At the end of the duration of this life, I, the sacrificer, am willing to come here - Svaha.' 'Unbar the door of the region', saying this he gets up. (As a result) the Vasus grant him (the region connected with) the morning libation.

II-xxiv-7-8: Before the starting of the midday libation, the sacrificer sits down behind the Agnidhriya fire, facing the north, and sings the Saman sacred to the Rudras: '(O Fire), open the door of the region of the sky that we may see you for obtaining the sovereignty of the sky.'

II-xxiv-9-10: Then he offers the oblation (with the Mantra): 'Salutation to Vayu, who dwells in the region of the sky. Obtain this region for me, the sacrificer. This region, indeed, is to be obtained by the sacrificer. At the end of the duration of this life, I, the sacrificer, am willing to go there - Svaha.' 'Unbar the door of the region', saying this he gets up. (As a result) the Rudras grant him (the region of the sky connected with) the midday libation.

II-xxiv-11-13: Before beginning the third libation, the sacrificer sits down behind the Ahavaniya fire, facing the north, and sings the Saman sacred to the Adityas and the one sacred to the Visvadevas: '(O Fire), open the door of the region of heaven that we may see you for obtaining the sovereignty of heaven'. This is the Saman sacred to the Adityas. Next is the one sacred to the Visvadevas; '(O Fire), open the door of the region of heaven that we may see you for obtaining the supreme sovereignty.'

II-xxiv-14-15: Then the sacrificer offers the oblation (with the Mantra): 'Salutation to the Adityas and to the Visvadevas, the inhabitants of the region of heaven. Obtain the region of heaven for me, the sacrificer. This region, indeed, is to be obtained by the sacrificer. At the end of the duration of this life, I, the sacrificer, am willing to go there - Svaha.' 'Unbar the door of the region', saying this, he gets up.

II-xxiv-16: The Adityas and the Visvadevas grant him (the region appropriate to) the third libation. He alone knows the real character of the sacrifice, who knows thus.

III-i-1: Om. The yonder sun indeed is the honey of the gods. Of this honey, heaven is the cross-beam, the sky is the honey comb, and (the water particles in) the rays are the eggs.

III-i-2-3: The eastern rays of that sun are its eastern honey-cells; the Riks are the bees, (the ritual of) the Rig-Veda is the flower and those waters are the nectar. Those very Riks (the bees) pressed this Rig-Veda. From it, thus pressed, issued forth as juice, fame, splendour (of limbs), (alertness of) the senses, virility, and food for eating.

III-i-4: That juice flowed forth; it settled by the side of the sun. Verily, this it is that appears as the red hue of the sun.

III-ii-1: And its southern rays are its southern honey cells. The Yajus verses are the bees. The Yajur-Veda is the flower; and those waters are the nectar.

III-ii-2: Those very Yajus verses pressed this Yajur-Veda. And from it, thus pressed, issued forth as juice, fame, splendour of limbs, alertness of the senses, virility, and food for eating.

III-ii-3: It, flowed forth; it settled by the side of the sun. Verily, this it is that appears as the white hue of the sun.

III-iii-1: And its western rays are its western honey cells. The Samans are the bees. The Sama-Veda is the flower; and those waters are the nectar.

III-iii-2: Those very Samans pressed this Sama-Veda. From it, thus pressed, issued forth as juice, fame, splendour of limbs, alertness of the senses, virility, and food for eating.

III-iii-3: It flowed forth; it settled by the side of the sun. Verily, this it is that appears as the black hue of the sun.

III-iv-1: And its northern rays are its northern honey cells. The Mantras of the Atharva-Veda are the bees. The Itihasa and the Purana are the flower; and those waters are the nectar.

III-iv-2: Those Mantras of the Atharva-Veda pressed this Itihasa-Purana. From it, thus pressed, issued forth as juice, fame, splendour of limbs, alertness of the senses, virility, and food for eating.

III-iv-3: It flowed forth; it settled by the side of the sun. Verily, this it is that appears as the deep black hue of the sun.

III-v-1: And its upper rays are its upper honey cells. The secret teachings are the bees. Brahman (Pranava) is the flower. Those waters (the results of the meditations on the Pranava) are the nectar.

III-v-2: Those secret teachings pressed this Pranava. From it, thus pressed, issued forth as juice, fame, splendour of limbs, alertness of the senses, virility, and food for eating.

III-v-3: It flowed forth; it settled by the side of the sun. Verily, this it is that appears as the quivering in the middle of the sun.

III-v-4: Verily, these hues are the juice of the juices, for the Vedas are the essences and these are their essence. These hues indeed are the nectar of the nectars, for the Vedas are the nectar and these are their nectar.

III-vi-1: That which is the first nectar (i.e. the red form), that verily Vasus enjoy with Agni as their leader. The gods, indeed, neither eat nor drink, only with seeing this nectar are they satisfied.

III-vi-2: They enter into this very form (colour) and out of this form they emerge.

III-vi-3: He who knows thus this nectar becomes one of the Vasus, and with Agni as the leader, is satisfied only with seeing this nectar. He enters into this very form and out of this form he emerges.

III-vi-4: As long as the sun rises in the east and sets in the west, so long does he retain the sovereignty and the heavenly kingdom of (or similar to that of) the Vasus.

III-vii-1: And that which is the second nectar (i.e. the white form), that verily the Rudras enjoy with Indra as their leader. The gods, indeed, neither eat nor drink; only with seeing this nectar are they satisfied.

III-vii-2: They enter into this very form and out of this form they emerge.

III-vii-3: He who knows thus this nectar becomes one of the Rudras, and with Indra as the leader, is satisfied only with seeing this nectar. He enters into this very form and out of this form he emerges.

III-vii-4: As long as the sun rises in the east and sets in the west, even twice so long does he (the Sun) rise in the south and set in the north and even so long does he retain the sovereignty and the heavenly kingdom of the Rudras.

III-viii-1: And that which is the third nectar (i.e. the black form), that verily the Adityas enjoy with Varuna as their leader. The gods, indeed, neither eat nor drink; only with seeing this nectar are they satisfied.

III-viii-2: They enter into this very form and out of this form they emerge.

III-viii-3: He who knows thus this nectar becomes one of the Adityas, and with Varuna as the leader, is satisfied only with seeing this nectar. He enters into this very form and out of this form he emerges.

III-viii-4: As long as the sun rises in the south and sets in the north, even twice so long does he (the Sun) rise in the west and set in the east and even so long does he retain the sovereignty and the heavenly kingdom of the Adityas.

III-ix-1: And that which is the fourth nectar (i.e. the deep black colour), that verily the Maruts enjoy with Soma as their leader. The gods, indeed, neither eat nor drink; only with seeing this nectar are they satisfied.

III-ix-2: They enter into this very form and out of this form they emerge.

III-ix-3: He who knows thus this nectar becomes one of the Maruts, and with Soma as the leader is satisfied only with seeing this nectar.

III-ix-4: As long as the sun rises in the west and sets in the east, even twice so long does he (the Sun) rise in the north and set in the south and even so long does he retain the sovereignty and the heavenly kingdom of the Maruts.

III-x-1: And that which is the fifth nectar (i.e. the quivering form within the sun), that verily the Sadhyas enjoy with Pranava as their leader. The gods, indeed, neither eat nor drink; only with seeing this nectar are they satisfied.

III-x-2: They enter into this very form and out of this form they emerge.

III-x-3: He who knows thus this nectar becomes one of the Sadhyas, and with Pranava as the leader is satisfied only with seeing this nectar.

III-x-4: As long as the sun rises in the north and sets in the south, even twice so long does he (the Sun) rise in overhead and set below and even so long does he retain the sovereignty and the heavenly kingdom of the Sadhyas.

III-xi-1: Then, rising from there upward, he will neither rise nor set. He will remain alone in the middle. There is this verse about it:

III-xi-2: 'Never does this happen there. Never did the sun set there nor did it rise. O gods, by this, my assertion of the truth, may I not fall from Brahman'.

III-xi-3: Verily, for him the sun neither rises nor sets. He who thus knows this secret of the Vedas, for him, there is perpetual day.

III-xi-4: Hiranyagarbha imparted this Doctrine of Honey to Prajapati, Prajapati to Manu, and Manu to his progeny. And the father told his eldest son Uddalaka Aruni this very knowledge of Brahman.

III-xi-5: A father may declare to his eldest son or to any other worthy disciple this very knowledge of Honey.

III-xi-6: And not to anyone else, even if one should offer him this sea-girt earth filled with wealth. This (doctrine) is certainly greater than that. This certainly is greater than that.

III-xii-1: Gayatri indeed is all this, whatever being exists. Speech indeed is Gayatri; for speech indeed sings and removes fear of all this that exists.

III-xii-2: That which is this Gayatri, even that is this earth; for on this earth are all the beings established and they do not transcend it.

III-xii-3: That which is this earth (as Gayatri), even that is this, i.e. this body in respect of this person; for these senses are indeed established in this body and they do not transcend it.

III-xii-4: That which is the body in respect of a person, even that is identical with) the heart within this body; for these senses are indeed established in it and they do not transcend it.

III-xii-5: This well-known Gayatri is four footed and six fold. The Gayatri Brahman is thus expressed in the following Rik:

III-xii-6: Such is the greatness of this (Brahman called Gayatri). The Person is even greater than this. All this world is a quarter of Him, the other three quarters of His constitute immortality in heaven.

III-xii-7-9: That which is (designated as) Brahman, even that is this Akasa outside the body. That which is the Akasa outside the body, even that is the Akasa inside the body. That which is the Akasa inside the body, even that is this Akasa within the (lotus of the) heart. This Brahman is all-filling and unchanging. He who knows (Brahman) thus, gets all-filling and unchanging prosperity.

III-xiii-1: Of the said heart, there are, indeed, five doors guarded by the gods. (He who is in) that which is the eastern door of this, is Prana. He is the eye, he is the sun. This (Brahman called Prana) should be meditated upon as brightness and as the source of food. He who meditates thus, becomes resplendent and an eater of food.

III-xiii-2: And (he who is in) that which is the southern door of this (heart), is Vyana. He is the ear, he is the moon. This (Brahman called Vyana) should be meditated upon as prosperity and fame. He who meditates thus becomes prosperous and famous.

III-xiii-3: And (he who is in) that which is the western door of this (heart), is Apana. He is speech, he is fire. This (Brahman called Apana) should be meditated upon as the holy effulgence born of sacred wisdom and as the source of food. He who meditates thus becomes radiant with the holy effulgence born of sacred wisdom and also an eater of food.

III-xiii-4: And (he who is in) that which is the northern door of this (heart), is Samana. He is the mind, he is Parjanya (the rain-god). This (Brahman called Samana) should be meditated upon as fame and grace. He who meditates thus becomes famous and graceful.

III-xiii-5: And (he who is in) that which is the upper door of this (heart), is Udana. He is the air, he is the Akasa. This (Brahman called Udana) should be meditated upon as strength and nobility. He who meditates thus becomes strong and noble.

III-xiii-6: These, verily, are the five persons under Brahman, the sentinels of the heavenly world. He who adores thus these five persons under Brahman, the sentinels of the heavenly world, in his family is a hero born. He who adores thus these five persons under Brahman, the sentinels of the heavenly world, reaches the heavenly world.

III-xiii-7: Again, the light of Brahman that shines above this heaven, above everything, above all, in the incomparably good and the highest worlds, even this is the light within the body of man. This light can be seen inasmuch as one has a perception of warmth when one touches the body. It can be heard inasmuch as, on closing the ears, one hears something like the sound of a chariot or the bellowing of a bull, or the sound of a blazing fire. One should meditate on the light as seen and heard. One who meditates on this thus, becomes beautiful and illustrious - yea, one who meditates thus.

III-xiv-1: Verily, all this universe is Brahman. From Him do all things originate, into Him do they dissolve and by Him are they sustained. On Him should one meditate in tranquility. For as is one's faith, such indeed one is; and as is one's faith in this world, such one becomes on departing hence. Let one, therefore, cultivate faith.



III-xiv-2-3: He, who is permeating the mind, who has Prana for his body, whose nature is consciousness, whose resolve is infallible, whose own form is like Akasa, whose creation is all that exists, whose are all the pure desires, who possesses all the agreeable odours and all the pleasant tastes, who exists pervading all this, who is without speech (and other senses), who is free from agitation and eagerness - this my Atman, residing in (the lotus of) the heart - is smaller than a grain of paddy, than a barley corn, than a mustard seed, than a grain of millet or than the kernel of a grain of millet. This my Atman residing in (the lotus of) the heart is greater than the earth, greater than the sky, greater than heaven, greater than all these worlds.

III-xiv-4: He, whose creation is all that exists, whose are all the pure desires, who possesses all the agreeable odours and all the pleasant tastes, who exists pervading all this, who is without speech (and other senses), who is free from agitation and eagerness, He is my Atman residing in (the lotus of) the heart; He is Brahman. On departing hence I shall attain to His being. He alone who possesses this faith and has no doubt about it (will obtain the result). Thus declared Sandilya - yea, Sandilya.

III-xv-1: The chest (i.e. the universe), having the sky as its hollow and the earth for its (curved) bottom, does not decay. The quarters are indeed its corners and heaven its upper lid. This well-known chest is the container of wealth. All things rest in it.

III-xv-2: Of that chest, the eastern quarter is named Juhu, the southern is named Sahamana, the western is named Rajni and the northern is named Subhuta. The air is their calf. He who knows this air, the calf of the quarters, thus (as immortal), never weeps in mourning for his son. I, wishing my son's, longevity, worship thus this air, the calf of the quarters. May I never weep to mourn my son.

III-xv-3: I take refuge in the imperishable chest for such and such and such. I take refuge in Prana for such and such and such. I take refuge in Bhuh for such and such and such. I take refuge in Bhuvah for such and such and such. I take refuge in Svah for such and such and such.

III-xv-4: When I said, 'I take refuge in Prana', (it was because) all these beings, whatsoever exist, are indeed Prana. So it was in this alone that I took refuge.

III-xv-5: Then when I said, 'I take refuge in Bhuh', I said only this: 'I take refuge in the earth, I take refuge in the sky, I take refuge in heaven'.

III-xv-6: Then when I said, 'I take refuge in Bhuvah', I said only this: 'I take refuge in Fire, I take refuge in Air, I take refuge in the Sun.'

III-xv-7: Then, when I said, 'I take refuge in Svah', I said only this: 'I take refuge in the Rig-Veda, I take refuge in the Yajur-Veda, I take refuge in the Sama-Veda' - yea, that was what I said.

III-xvi-1: Man, truly, is the sacrifice. His (first) twenty-four years are the morning libation, for the metre Gayatri is made up of twenty-four syllables, and the morning libation is related to the Gayatri metre. With this the Vasus are connected. The Pranas indeed are the Vasus, for they make all this stable.

III-xvi-2: During this period of life if anything (e.g. illness) causes him pain, he should repeat: 'O Pranas, Vasus, unite this morning libation of mind with the midday libation. May I who am a sacrifice not be lost in the midst of the Vasus who are the Pranas'. He surely recovers from that and becomes healthy.

III-xvi-3: Now, (his next) forty-four years are the mid-day libation, (for) the metre Tristubh is made up of forty-four syllables, and the mid-day libation is related to the Tristubh metre. With this, the Rudras are connected. The Pranas indeed are the Rudras, for they cause all this (universe) to weep.

III-xvi-4: During this period of life if anything (e.g. illness) causes him pain, he should repeat: 'O Pranas, Rudras, unite this mid-day libation of mine with the third libation. May I, who am a sacrifice, not be lost in the midst of the Rudras who are the Pranas'. He surely recovers from that and becomes healthy.

III-xvi-5: Then (his next) forty-eight years are the third libation. The metre Jagati is made up of forty-eight syllables and the third libation is related to the Jagati metre. With this, the Adityas are connected. The Pranas indeed are the Adityas, for they accept all this.

III-xvi-6: During this period of life if anything (e.g. illness) causes him pain, he should repeat: 'O Pranas, Adityas, extend this third libation of mine to a full length of life. May I, who am a sacrifice, not be lost in the midst of the Adityas who are the Pranas.' He surely recovers from that and becomes healthy.

III-xvi-7: Knowing this well-known (doctrine of sacrifice) Aitareya Mahidasa said, 'Why do you afflict me thus, me who cannot be so killed.' He lived for one hundred and sixteen years. He, too, who knows thus, lives in vigour for one hundred and sixteen years.

III-xvii-1: That he (who performs the Purusha sacrifice) feels hunger that he feels thirst which he does not rejoice - all these are the initiatory rites of this sacrifice.

III-xvii-2: And, that he eats that he drinks, that he rejoices - all these approach Upasadas.

III-xvii-3: And, that he laughs, that he eats, that he behaves as one of a couple - all these approach Stotra and Sastra.

III-xvii-4: And his austerity, gifts, uprightness, non-violence, and truthfulness - all these are the largesse of this sacrifice.

III-xvii-5: Therefore people say 'sosyati' (will procreate), and 'asosta' (has procreated). Again, that is the procreation of this, and death is the Avabhrita bath.

III-xvii-6: Ghora Angirasa expounded this well-known doctrine to Devaki's son Krishna and said, 'Such a knower should, at the time of death, repeat this triad - "Thou art the imperishable, Thou art unchangeable, Thou art the subtle essence of Prana". (On hearing the above) he became thirstless. There are these two Rik stanzas in regard to this.

III-xvii-7: (Those knowers of Brahman who have purified their mind through the withdrawal of the senses and other means like Brahmacharya) see everywhere (the day - like the supreme light) of the ancient One who is the seed of the universe, (the light that shines in the Effulgent Brahman). May we, too having perceived the highest light which dispels darkness, reach it. Having perceived the highest light in our own heart we have reached that highest light, which is the dispeller (of water, rays of light and the Pranas), shining in all gods - yea, we have reached that highest light.

III-xviii-1: The mind is Brahman, thus one should meditate - this is (the meditation) with regard to the body (including the mind). Next, the meditation with regard to the gods - the Akasa is Brahman, thus (one should meditate). Both the meditations, with regard to the body and with regard to the gods are being enjoined.

III-xviii-2: This same Brahman has four feet. The organ of speech is one foot. Prana (the organ of smell) is one foot, the eye is one foot and the ear is one foot. This is with reference to the body. Next, with reference to the gods. Agni is one foot, Vayu is one foot, Aditya is one foot and the quarters are one foot. Thus both the meditations, with reference to the body and with reference to the gods, are enjoined.

III-xviii-3: The organ of speech is one of the four feet of Brahman (called Mind). With the light of fire it shines and warms. He who knows thus, shines and warms with fame and celebrity and with the holy effulgence born of sacred wisdom.

III-xviii-4: The organ of smell is one of the four feet of Brahman. With the light of air it shines and warms. He who knows thus, shines and warms with fame and celebrity and with the holy effulgence born of sacred wisdom.

III-xviii-5: The eye is one of the four feet of Brahman. With the light of the sun it shines and warms. He who knows thus, shines and warms with fame and celebrity and with the holy effulgence born of sacred wisdom.

III-xviii-6: The ear is one of the four feet of Brahman. With the light of the quarters it shines and warms. He who knows thus, shines and warms with fame and celebrity and with the holy effulgence born of sacred wisdom - yea, he who knows thus.

III-xix-1: The Sun is Brahman - this is the teaching. The further explanation of this (is here given). Before creation, this universe was non-existent. Then it became existent. It grew; it turned into an egg; it lay for a period of one year; (and then) it burst open. Of the two halves of that egg-shell, one was of silver and the other of gold.

III-xix-2: Of these, that which was of silver is this earth. That which was of gold is heaven. That which was the outer membrane is the mountains. That which was the inner membrane is the mist together with the clouds. Those which were the veins are the rivers. That which was the water in the lower belly is the ocean.

III-xix-3: And that which was born is the yonder sun. After he was born, sounds of the form of loud shouts arose, as also all beings and all desired objects. Therefore at his rise and his every return (or his setting), sounds of the form of loud shouts arise, as also all beings and all desired objects.

III-xix-4: He who knows the Sun thus and meditates on it as Brahman, auspicious sounds will hasten to him and continue to delight him - yea, will continue to delight.

IV-i-1: Om. There lived Janasruti Pautrayana who made gifts with respect, who gave liberally, and who had much food cooked (for others). He built rest-houses all round, thinking, 'Everywhere people will eat of my food'.

IV-i-2: Once at night, the swans flew along. Then one swan addressed another swan thus, 'Ho, Ho, O Bhallaksa, Bhallaksa, the effulgence of Janasruti Pautrayana has spread like the heaven. Do not come in touch with it, lest it should scorch you.'

IV-i-3: Bhallaksa replied to him, 'lo, how could you so describe him as if he were Raikva with the cart?' 'Of what sort is this Raikva with the cart?'

IV-i-4: 'Just as all the lower casts of the dice go over to one who has won the Krita-cast, so does go over to Raikva whatsoever good the creatures do; so also to him who knows what Raikva knows. Such is he who has thus been spoken of by me.'

IV-i-5-6: Janasruti Pautrayana overheard those words. As soon as he arose, he said to the attendant, 'Lo, did you praise me like Raikva with the cart?' 'What sort of man is this Raikva with the cart?' (Janasruti repeated the words of the swan): 'Just as all the lower casts of the dice go over to one who has won the Krita-cast, so does go over to Raikva whatsoever good the creatures do; and so also to him who knows what Raikva knows. Such is he who has thus been spoken of by me'.

IV-i-7: The attendant, having searched for him, came back thinking, 'I could not find him'. Janasruti said to him, 'Well, where the knower of Brahman should be searched for there search for him'.

IV-i-8: (After searching) he came to a man sitting under a cart and scratching eruptions on his skin and, sitting near him, asked him, 'Revered sir, are you Raikva with the cart?' 'Well fellow, yes, I am', he admitted. Thinking 'I have found him', the attendant returned.

IV-ii-1-2: On hearing this, Janasruti Pautrayana took with him six hundred cows, a gold necklace, and a chariot drawn by mules and went to Raikva and addressed him thus: 'O Raikva, (here are for you) these six hundred cows, this gold necklace, and this chariot drawn by mules. Now, revered sir, instruct me about the deity whom you worship.'

IV-ii-3: The other man answered him thus: 'Ah, O Sudra, let this gold necklace together with the chariot and the cows remain with you.' Thereupon Janasruti Pautrayana again took with him one thousand cows, a gold necklace, a chariot drawn by mules and his daughter and went over to Raikva.

IV-ii-4: Janasruti said to him: 'O Raikva, (here are for you) these one thousand cows, this gold necklace, this chariot drawn by mules, this wife, and this village in which you reside. Now, revered sir, please instruct me'.

IV-ii-5: Taking that princess to be the portal for the conveying of knowledge, Raikva said, 'O Sudra, you have brought all these! Even by this means (i.e. the princess) you will make me talk.' The king gave away to him all those villages in the Mahavrisa country known as Raikvaparna where Raikva lived. Raikva said to him:

IV-iii-1: Air indeed is the absorber. For when a fire goes out, it is in air that it merges; when the sun sets, it is in air that it merges; when the moon sets, it is in air that it merges.

IV-iii-2: When water dries up, it is in air that it merges; for air absorbs all these. This is (the doctrine of Samvarga) with reference to the gods.

IV-iii-3: Next is (the doctrine of Samvarga) with reference to the body: Prana indeed is the absorber. When one sleeps, speech merges in Prana, the eye merges in Prana, the ear merges in Prana, the mind merges in Prana: for Prana, indeed, absorbs all these.

IV-iii-4: These, indeed, are the two absorbers: Air among the gods and Prana among the sense-organs.

IV-iii-5: Once upon a time, while Kapeya Saunaka and Kaksaseni Abhipratarin were being served with food, a celibate student of sacred knowledge begged of them. They did not give him anything.

IV-iii-6: The Brahmacharin said, 'Prajapati, the one god swallowed up the four great ones; he is the protector of the worlds. O Kapeya, O Abhipratarin, mortals do not see him who dwells variously. Even from him, for whom all this food is meant, you have withheld it.'

IV-iii-7: Kapeya Saunaka, reflecting on those words, approached him (and said): 'He who is the self of all gods and the creator of all beings, who has un-decaying teeth, who is the devourer, who is the wise one, who is himself never eaten (but) who devours even those who are not food; and hence (the knowers) describe his magnificence as immeasurable - such, indeed, is the Brahman, O Brahmacharin, whom we worship'. (Then he told the servants): 'Give him food'.

IV-iii-8: They gave him food. Now, these five and the other five, together becoming ten, constitute the Krita (dice-cast). Therefore (i.e. because the number ten applies to both), these ten are the food or Virat dwelling in all the ten quarters, and these are (the enjoyer) Krita. This Virat, of the form of ten deities, again, is the eater of food (as Krita); by him all this is perceived. He who sees thus, by him also all this is perceived, and he becomes as eater of food.

IV-iv-1: Once upon a time Satyakama Jabala addressed his mother Jabala, 'Mother, I desire to live the life of a celibate student of sacred knowledge in the teacher's house. Of what lineage am I?'

IV-iv-2: She said to him, 'My child, I do not know of what lineage you are. I, who was engaged in many works and in attending on others, got you in my youth. Having been such I could not know of what lineage you are. However, I am Jabala by name and you are named Satyakama. So you speak of yourself only as Satyakama Jabala.'

IV-iv-3: He went to Haridrumata Gautama and said, 'I desire to live under you, revered sir, as a Brahmacharin; may I approach your venerable self (for the same)?'

IV-iv-4: Gautama asked him, 'Dear boy, of what lineage are you?' He replied, 'Sir, I do not know of what lineage I am. I asked my mother; she replied, "I, who was engaged in many works and in attending on others, got you in my youth. Having been such, I could not know of what lineage you are. However, I am Jabala by name and you are named Satyakama". So, sir, I am Satyakama Jabala.'

IV-iv-5: The teacher said to him, 'No one who is not a Brahmana can speak thus. Dear boy, bring the sacrificial fuel, I shall initiate you as a Brahmacharin, for you have not deviated from truth'. Having initiated him, he sorted out four hundred lean and weak cows and said, 'Dear boy, follow them.' While he was driving them towards the forest Satyakama said, 'I shall not return till it is one thousand.' He lived away for a long time, till they had increased to one thousand.

IV-v-1: Then the bull addressed him thus, 'Satyakama!' 'Yes, revered sir', thus he responded, 'Dear boy, we have reached a thousand, take us to the house of the teacher.'

IV-v-2: 'Let me instruct you about one foot of Brahman also'. 'Please instruct me, revered sir.' (The bull) said to him, 'The eastern quarter is one part, the western quarter is one part, the southern quarter is one part, the northern quarter is one part. This indeed, dear boy, is one foot of Brahman, consisting of four, named the Radiant.'

IV-v-3: 'He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Radiant, becomes radiant in this world. He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Radiant, wins the radiant regions (in the next world).'

IV-vi-1: 'Fire will tell you of one foot of Brahman'. At dawn of the next day he drove the cows towards the teacher's house. Towards evening, at the place where those cows came together, he kindled the fire there, penned the cows, laid on fuel and sat down near them behind the fire, facing the east.

IV-vi-2: The fire addressed him, 'Satyakama!' 'Yes, revered sir', he responded.

IV-vi-3: 'Dear boy, let me instruct you about one foot of Brahman'. 'Please instruct me, revered sir.' (The fire) said to him, 'The earth is one part, the sky is one part, heaven is one part, and the ocean is one part. This indeed, dear boy, is one foot of Brahman, consisting of four parts, named the Endless.'

IV-vi-4: 'He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Endless, becomes endless in this world. He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Endless, wins the endless (un-decaying) regions.'

IV-vii-1: 'The swan will tell you of one foot of Brahman'. At dawn of the next day, he drove the cows towards the teacher's house. Towards evening, at the place where the cows came together, he kindled the fire there, penned the cows, laid on fuel and sat down near them behind the fire facing the east.

IV-vii-2: The swan flew to him and addressed him, 'Satyakama!' 'Yes, revered sir', he responded.

IV-vii-3: 'Dear boy, let me instruct you about one foot of Brahman'. 'Please instruct me revered sir.' (The swan) said to him, 'Fire is one part, the sun is one part, the moon is one part, and lightning is one part. This indeed, dear boy, is one foot of Brahman, consisting of four parts, named the Effulgent.'

IV-vii-4: 'He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Effulgent, becomes effulgent in this world. He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Effulgent, wins the effulgent regions (of the sun, the moon, etc., in the next world).'

IV-viii-1: 'Madgu will tell you of one foot of Brahman'. At dawn of the next day, he drove the cows towards the teacher's house. Towards evening at the place where the cows came together, he kindled the fire there, penned the cows, laid on fuel and sat down near them behind the fire facing the east.

IV-viii-2: The Madgu bird flew to him and addressed him, 'Satyakama!' 'Yes, revered sir', he responded.

IV-viii-3: 'Dear boy, let me instruct you about one foot of Brahman'. 'Please instruct me, revered sir'. (The Madgu bird) said to him, 'Prana is one part, the eye is one part, the ear is one part, and the mind is one part. This indeed, dear boy, is one foot of Brahman, consisting of four parts, named the Repository.

IV-viii-4: 'He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Repository, becomes repository (i.e. with proper abode) in this world. He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Repository, wins the repository (i.e. extensive) regions (in the next world).'

IV-ix-1: Satyakama reached the house of the teacher. The teacher addressed him, 'Satyakama!' 'Yes, revered sir', he responded.

IV-ix-2: 'Dear boy, you shine like a knower of Brahman; who is it that has instructed you?' Satyakama assured him, 'People other than men. But I wish, revered sir, that you would expound it to me.

IV-ix-3: 'I have definitely heard from persons like your venerable self that the knowledge directly learnt from one's own teacher becomes most beneficial'. The teacher taught him the same thing, and nothing was omitted from this - yea, nothing was omitted.

IV-x-1: Once upon a time Upakosala Kamalayana lived with Satyakama Jabala the life of a Brahmacharin. He tended his fires for twelve years. Satyakama performed for other disciples the ceremony of completing studies and returning home, but did not perform the ceremony for Upakosala.

IV-x-2: The wife of the teacher said to him, 'This Brahmacharin has undergone severe austerities and has tended the fires properly; you should teach him so that the fires may not blame you.' But the teacher went away on a journey without instructing him.

IV-x-3: Through mental sufferings Upakosala began to fast. The wife of the teacher said to him, 'O Brahmacharin, do eat; why are you not eating?' He replied, 'In this (very ordinary and disappointed) man (i.e. myself) there are many desires running in various directions; I am full of mental sufferings; so I shall not eat.'

IV-x-4: Thereupon the fires said among themselves, 'This Brahmacharin has undergone severe austerities and has tended us properly; come let us instruct him'. They then said to him, 'Prana (life) is Brahman, Ka (joy) is Brahman, Kha (ether) is Brahman'.

IV-x-5: He said, 'I understand that Prana is Brahman; but I do not understand Ka and Kha.' They said, 'What is Ka, even that is Kha; and what is Kha, even that is Ka'. Then the fires instructed him about Prana (Brahman) and the Akasa within the heart related to it.

IV-xi-1: Then the Garhapatya fire instructed him: 'Earth, fire, food and the sun (are my forms). The person who is seen in the sun, I am he, I am he, indeed.'

IV-xi-2: 'He who knows it thus and meditates on it, destroys sinful acts, wins the region (of fire), reaches the full length of life, lives gloriously, and his descendants never perish. We protect him in this world and in the next, who knows it thus and meditates on it.'

IV-xii-1: Then the Anvaharyapacana fire instructed him: 'Water, the quarters, the stars and the moon (are my forms). The person who is seen in the moon, I am he, I am he indeed.'

IV-xii-2: 'He who knows it thus and meditates on it, destroys sinful acts, wins the region (of fire), reaches the full length of life, lives gloriously, and his descendants never perish. We protect him in this world and in the next, who knows it thus and meditates on it.'

IV-xiii-1: Then the Ahavaniya fire instructed him, 'Prana, Akasa, heaven and lightning (are my forms). The person who is seen in the lightning, I am he; I am he, indeed.'

IV-xiii-2: 'He who knows it thus and meditates on it, destroys sinful acts, wins the region (of fire), reaches the full length of life, lives gloriously, and his descendants never perish. We protect him in this world and in the next, who knows it thus and meditates on it.'

IV-xiv-1: The fires said, 'O Upakosala, dear boy, to you (are revealed) this knowledge of the fires and the knowledge of the Atman; but the teacher will tell you the way.' His teacher came back. The teacher addressed him 'Upakosala!'

IV-xiv-2: 'Yes, revered sir', he responded. 'Dear boy, your face shines like that of a knower of Brahman! Who is it that has instructed you?' 'Who should instruct me sir?', said he. Here he concealed the truth, as it were. 'For this reason it is that though they were (formerly) otherwise they are now this wise'. So saying, he hinted at the (part played by the) fires in this matter. 'What did they tell you, dear boy?'

IV-xiv-3: 'This', thus he acknowledged. 'Dear boy, they have told you about the regions only; but I shall tell you the object of your desire (i.e. Brahman). Just as water does not cling to the lotus-leaf, so also sin does not cling to him who knows Brahman thus'. 'Revered sir, please instruct me further'. (The teacher) said to him:

IV-xv-1: 'This person who is seen in the eye, he is the Atman', said the teacher; 'this is the immortal, the fearless. This is Brahman. Hence, even if one sprinkles clarified butter or water into the eye, it goes away to the edges.'

IV-xv-2: 'The knowers of Brahman call him as the centre of blessings; for all blessings come together in him. All blessings come together in him who knows thus.'

IV-xv-3: 'He, again, is the vehicle of blessings; for he carries all blessings. He who knows it thus carries all blessings. He who knows it thus carries all blessings.'

IV-xv-4: 'He again, is the vehicle of light; for he shines in all the regions. He who knows it thus shines in all the regions.'



IV-xv-5: 'Now, as for such persons, whether the cremation rites are performed or not, they go to light; from light to the day; from the day to the bright fortnight; from the bright fortnight to those six months during which (the sun) rises towards the north; from the months to the year; from the year to the sun; from the sun to the moon; from the moon to the lightning. (From the region of Brahman) a person, who is other than human, (comes and) causes them existing there, to realize Brahman. This is the path of the gods and the path to Brahman. Those who go by this path do not return to this human whirlpool - yes, they do not return.'

IV-xvi-1: He who blows (i.e. air) is indeed the sacrifice, he, moving along, purifies all this. And because moving along he purifies all this, he is the sacrifice. Mind and speech are the two paths of this sacrifice.

IV-xvi-2-3: One of these two paths, the Brahman priest embellishes with the mind. The Hotir, Adhvaryu and Udgatir priests embellish the other with speech. After the Prataranuvaka (the morning recitation) is commenced, and before the Paridhanya Rik is begun, if the Brahman priest speaks out (breaking silence), then he embellishes only one path (viz. Speech) and the other is injured. Just as a man walking with one leg, or a chariot moving with one wheel suffers injury, so also that sacrifice of this one suffers injury, and when the sacrifice suffers injury, the sacrificer also suffers injury. For having completed the (defective) sacrifice, he becomes a worse sinner.

IV-xvi-4: But, after the Prataranuvaka is commenced and before the Paridhanya Rik is begun, if the Brahman priest does not break his silence then both the paths are embellished; and neither one is injured.

IV-xvi-5: And just as a man walking with both the legs and a chariot moving with both the wheels, remains intact, so also the sacrifice of this one remains intact. If the sacrifice remains intact, the sacrificer also remains intact. He becomes great by performing the sacrifice.

IV-xvii-1: Prajapati brooded on the worlds. From them thus brooded upon, he extracted their essences; fire from the earth, air from the sky and the sun from heaven.

IV-xvii-2: He brooded on these three deities. From them thus brooded upon, he extracted their essences: the Riks from fire, the Yajus-mantras from air, and the Saman from the sun.

IV-xvii-3: He brooded on the three Vedas. From them thus brooded upon, he extracted their existences; Bhuh from the Riks, Bhuvah from the Yajus-mantras and Svah from the Samans.

IV-xvii-4: Therefore if the sacrifice is rendered defective on account of the Riks, then with the Mantra 'Bhuh Svaha', (the Brahman priest) should offer an oblation in the Garhapatya fire. Thus verily, through the essence of the Riks, through the virility of the Riks, he makes good the injury of the sacrifice in respect of the Riks.

IV-xvii-5: And if the sacrifice is rendered defective on account of the Yajus, then with the Mantra 'Bhuvah Svaha', (the Brahman priest) should offer an oblation in the Dakshinagni. Thus verily, through the essence of the Yajus-mantras, through the virility of the Yajus-mantras, he makes good the injury of the sacrifice in respect of the Yajus-mantras.

IV-xvii-6: And if the sacrifice is rendered defective on account of the Samans, then with the Mantra 'Svah Svaha' (the Brahman priest) should offer an oblation to the Ahavaniya fire. Thus verily, through the essence of the Samans, through the virility of the Saman, he makes good the injury of the sacrifice in respect of the Samans.

IV-xvii-7-8: Just as one would join gold with salt, silver with gold, tin with silver, lead with tin, iron with lead, wood with iron, and wood with leather, even so does (the Brahman priest) make good the injury of the sacrifice through the virility of these regions, of these deities, and of the three Vedas. That sacrifice indeed is healed where there is a Brahman priest knowing thus.

IV-xvii-9: That sacrifice indeed becomes inclined to the north, where there is a Brahman priest knowing thus. It is in reference to the Brahman priest knowing thus that there is this song: 'Whence-so-ever the sacrifice comes back, thither verily does the Brahman priest go (to remedy)'.

IV-xvii-10: Just as the mare protects (the soldier), even so the silent Brahman priest is the only priest who protects the people engaged in rituals. The Brahman priest who knows thus verily protects the sacrifice, the sacrificer, and all the priests. Hence one should appoint as a Brahman priest only him who knows thus, not one who does not know thus - yea, not one who does not know thus.

V-i-1: Om, Verily, he who knows the eldest and the best, surely becomes the eldest and the best. Prana is indeed the eldest and the best (of the organs).

V-i-2: Verily, he who knows the richest becomes the richest among his own people. Speech is indeed the richest.

V-i-3: Verily, he who knows the stable basis becomes stabilized in this world and in the next. The eye is indeed the stable basis.

V-i-4: Verily, he who knows prosperity attains all desires, both divine and human. The ear is indeed prosperity.

V-i-5: Verily, he who knows the abode becomes the abode of his people. The mind is indeed the abode.

V-i-6: Now, once the five senses disputed among themselves about their personal superiority, saying 'I am superior'.

V-i-7: Those senses approached the father Prajapati and said to him, 'Revered sir, who is the best amongst us?' He replied, 'He amongst you is the best on whose departure the body would appear its worst, as it were.'

V-i-8: Speech departed. Staying a year out, it came back and asked, 'How have you been able to live without me?' (The others replied,) 'Just like the dumb, though not speaking, yet living with the breath, seeing with the eyes, hearing with the ear and thinking with the mind.' (At this) speech entered (the body).

V-i-9: The eye departed. Staying a year out, it came back and asked, 'How have you been able to live without me?' (The others replied,) 'Just like the blind, though not seeing, yet living with the breath, speaking with the organ of speech, hearing with the ear and thinking with the mind.' (At this) the eye entered (the body).

V-i-10: The ear departed. Staying a year out, it came back and asked, 'How have you been able to live without me?' (The others replied,) 'Just like the deaf, though not hearing, yet living with the breath, speaking with the organ of speech, seeing with the eye and thinking with the mind.' (At this) the ear entered (the body).

V-i-11: The mind departed. Staying a year out, it came back and asked, 'How have you been able to live without me?' (The others replied,) 'Just like infants without developed minds, yet living with the breath, speaking with the organ of speech, seeing with the eye and hearing with the ear.' (At this) the mind entered (the body).

V-i-12: Then, as the Prana was about to depart, it uprooted the other senses just as a horse of mettle would uproot the pegs to which it is tethered. They all then came to it and said, 'O revered sir, be our lord, you are the best amongst us; do not depart from the body.'

V-i-13: Then speech said to that one, 'Just as I am the richest, in the same manner are you also the richest'. Then the eye said to that one, 'Just as I am the stable basis, in the same manner are you also the stable basis'.

V-i-14: Then the ear said to that one, 'Just as I am prosperity, in the same manner are you also prosperity.' Then the mind said to that one, 'Just as I am the abode, in the same manner are you also the abode.'

V-i-15: Verily, people do not call them as organs of speech, nor as eyes, nor as ears, nor as minds. But they call them only as Pranas; for the Prana indeed is all these.

V-ii-1: He (the Prana) asked, 'What will be my food?' 'Whatever there is here, even (the food) of dogs and birds', replied the senses. Whatever is eaten, all that is the food of Ana. The name 'Ana' indeed is self-evident. For him who knows thus there is nothing that is not food.

V-ii-2: He asked, 'What will be my garments?' 'Water', replied the senses. Therefore, indeed, those who are about to eat, cover it, both before and after, with water. (He who knows thus) becomes the obtainer of clothes and of upper garments.

V-ii-3: Satyakama Jabala imparted this (doctrine of Prana) to Gosruti, the son of Vyaghrapada, and said, 'If anyone should impart this even to a dry stump, then branches would certainly shoot and leaves would sprout from it'.

V-ii-4: Next, if that knower of Prana desires to attain greatness, then having consecrated himself on the new moon day, he should, on the full moon night, stir up in a vessel of curd and honey the mash of all herbs and then offer an oblation into the fire on the spot prescribed for offerings, with the Mantra, 'Svaha to the eldest and the best', and throw what remains attached to the ladle into the mash-pot.

V-ii-5: With the Mantra 'Svaha to the richest', he should offer an oblation into the fire on the spot prescribed for offerings, and throw what remains attached to the ladle into the mash-pot. With the Mantra 'Svaha to what is stable', he should offer an oblation into the fire on the spot prescribed for offerings, and throw what remains attached to the ladle into the mash-pot. With Mantra 'Svaha to prosperity', he should offer an oblation into the fire on the spot prescribed for offerings, and throw what remains attached to the ladle into the mash-pot. With the Mantra 'Svaha to the abode', he

should offer an oblation into the fire on the spot prescribed for offerings, and throw what remains attached to the ladle into the mash-pot.

V-ii-6: Then, moving a little away and taking the mash-pot in his hands, he should recite (the Mantra): 'You are Ama by name, for all this (universe) rests with you. He (i.e. you as Prana) is the eldest, the best, the effulgent, and sovereign. May he (i.e. you as Prana) lead me to the eldest age, to the best position, to effulgence, and to sovereignty. Verily I wish to become all this.'

V-ii-7: Then, reciting this Rik-mantra, foot by foot, he should sip. 'We pray for that food pertaining to the Progenitor', saying this (line) he should sip. 'We pray for the food of the effulgent one', saying this he should sip. '(Which is) the best and all-sustaining', saying this he should sip. We readily meditate upon (the form of the deity) Bhaga', saying this and washing the pot shaped like a Kamsa (goblet) or a Camasa (cup), he should drink all. Then he should lie down behind the fire on a skin or on the ground, controlling speech and mind. If he should see a woman (in a dream), he should know that his rite has succeeded.

V-ii-8: There is this verse about it: During the performance of the rites for desired results if the performer sees a woman in a dream, then he should recognize fulfillment in this vision in a dream - yea, in this vision in a dream.

V-iii-1: Once Svetaketu, the grandson of Aruna, came to the assembly of the Panchalas. Pravahana, the son of Jivala, enquired of him, 'My boy, has your father instructed you?' 'He has indeed, revered sir'.

V-iii-2: 'Do you know where created beings go above from here?' 'No, Revered Sir'. 'Do you know the place of parting of the two paths - the path of the gods and the path of the fathers?' 'No, Revered Sir'.

V-iii-3: 'Do you know why the other world is not filled up?' 'No, Revered Sir'. 'Do you know how, at the fifth oblation, the liquid oblations (or unseen results of action) come to be designated as man?' 'No, indeed, revered sir'.

V-iii-4: 'Then why did you say, "I have been instructed"? Foz, how can he who does not know these things say, "I have been instructed"? He was distressed and came to his father's place and said to him, 'Revered Sir, without having instructed me properly you said, "I have instructed you".'

V-iii-5: 'That nominal Kshatriya asked me five questions, and I was not able to answer even one of them'. The father said, 'Even as you have spoken to me about them, so do I not know even one of them. If I had known them, why should I not have told you?'

V-iii-6: Then Gautama went to the king's place. When he arrived, the king made reverential offerings to him. In the morning he presented himself to the king when he was in the assembly. The king said to him, 'O revered Gautama, please ask for a boon of human wealth'. He replied, 'O king, let the human wealth remain with you, tell me those words which you spoke to my boy'. The king was perturbed.

V-iii-7: The king commanded him, 'Stay here for a long time.' At the end of the period he said to him, 'Even as you told me, O Gautama, prior to you, this knowledge never went to the Brahmanas. This is why the expounding of this knowledge belonged to the Kshatriyas in earlier times in all the worlds'. Then he instructed him.

V-iv-1: The world yonder is indeed the fire, O Gautama. Of that, the sun is the fuel, the rays are the smoke, the day is the flame, the moon is the embers, and the stars are the sparks.

V-iv-2: Into this fire the deities offer the oblation of faith. Out of that oblation King Soma arises.

V-v-1: Parjanya is indeed the fire, O Gautama. Of that, the air is the fuel, the cloud is the smoke, the lightning is the flame, the thunderbolt is the embers, and the rumblings of thunder are the sparks.

V-v-2: Into this fire the deities offer the oblation of King Soma. Out of that oblation rain arises.

V-vi-1: The earth indeed is the fire, O Gautama. Of that, the year is the fuel, Akasa is the smoke, night is the flame, the directions are the embers, and the intermediate directions are the sparks.

V-vi-2: Into this fire the deities offer the oblation of rain. Out of that oblation food (in the shape of corn) arises.

V-vii-1: Man indeed is the fire, O Gautama. Of that, speech is the fuel, Prana is the smoke, the tongue is the flame, the eye is the embers, and the ear is the sparks.

V-vii-2: Into this fire the deities offer the oblation of food. Out of that oblation the seed arises.

V-viii-1-2: Woman indeed is the fire, O Gautama. Into this fire the deities offer the oblation of the seed. Out of that oblation the fetus arises.

V-ix-1: Thus at the fifth oblation, (the oblation called) water comes to be designated as man. That fetus, covered with membrane, lies for nine or ten months, and is then born.

V-ix-2: Being born, he lives whatever the length of his life may be. When he is dead (to attain the world) as ordained, they carry him from here (for cremation) to fire itself from which alone he came and from which he arose.

V-x-1-2: Among them, those who know thus (this knowledge of the five fires) and those who are devoted to faith and austerity in the forest - they go to light; from light to the day, from the day to the bright fortnight, from the bright fortnight to those six months during which the sun travels northward; from the months to the year, from the year to the sun, from the sun to the moon and from the moon to the lightning. (From the region of Brahman) a person, who is other than human, (comes and) causes them, existing there, to attain Brahman. This is the path of the gods.

V-x-3: But those who living in villages (as householders) practice sacrifices and works of public utility and gift, go to smoke, from smoke to night, from night to the dark fortnight, from the dark fortnight to those months during which the sun travels southward. From there they do not reach the year (like those going the path of the gods).

V-x-4: From the months, (they go) to the region of the fathers, from the region of the fathers to Akasa, from Akasa to the moon. This (i.e. this moon) is King Soma (the king of the Brahmanas). This is the food of the deities. This the deities eat.

V-x-5: Residing in that (region of the moon) till they have exhausted (the results of action) they then return again the same way as they came (by the path that is being mentioned). They come to Akasa and from Akasa to air. Having become air, they become smoke. Having become smoke they become the white cloud.

V-x-6: Having become the white cloud, they become the (rain-bearing) cloud. Having become the cloud they fall as rain. Then they are born in this world as rice and barley, herbs and trees, sesame plants and beans. But the release from these is more difficult, for whoever eats the food and sows the seed, they become like him only.

V-x-7: Among them, those who have good residual results of action here (earned in this world and left as residue after the enjoyment in the region of the moon), quickly reach a good womb, the womb of a Brahmana, or of a Kshatriya or of a Vaisya. But those who have bad residual results of action quickly reach an evil womb, the womb of a dog or of a hog or of a Chandala.

V-x-8: Then, by neither of these two paths, do they go. They, as small creatures, keep repeatedly revolving, subject to the saying 'Be born and die'. This is the third state. Therefore that region (of the moon) is never filled up. Hence one should be disgusted (with this state). There is this verse about it.

V-x-9: One who steals gold, one who drinks wine, one who dishonours the teacher's bed, and one who injures a Brahmana - all these four fall, as also the fifth one who associates with them.

V-x-10: Moreover, he who knows (worships) these five fires thus, even though he associates with those sinners, is not tainted by sin. He who knows these thus becomes cleansed and pure and obtains the meritorious world - yea, he who knows thus.

V-xi-1: Pracinasala the son of Upamanyu, Satyayajna the son of Pulusa, Indradyumna the son of Bhallavi, Jana the son of Sarkaraksas, and Budila the son of Asvatarasva - these five great householders and great Vedic scholars, having come together, held a discussion on 'What is our Atman? What is Brahman?'

V-xi-2: They reflected among themselves, 'Revered sirs, Uddalaka, the son of Aruna, knows well this Vaisvanara Atman. Well, let us go to him'. And they went to him.

V-xi-3: Uddalaka reflected, 'These great householders and great Vedic scholars are going to question me; but possibly I shall not be able to tell them everything. However, I shall direct them to another teacher'.

V-xi-4: Uddalaka said to them, 'Revered sirs, at present, Asvapati, the son of Kekaya, is studying this Vaisvanara Atman. Well, let us go to him'. Then they went to him.

V-xi-5: When they arrived, the king arranged for each of them separately a welcome with suitable rites. Next morning, on rising, he said to them, 'In my kingdom there is no thief, no miser, no drunkard, no man who has not installed the fire, no ignorant person, no adulterer, so how can there be any adulteress? Revered sirs, I am going to perform a sacrifice. In that as much wealth, sirs, as I give to each single priest, shall I give to you also. Revered sirs, please remain'.

V-xi-6: They said, 'The purpose for which a man goes (to another), on that alone he should speak to him. You are, at present, studying the Vaisvanara Atman, please tell us of that.

V-xi-7: The king said to them, 'I shall answer you in the morning'. In the morning, they approached him with sacrificial fuel in their hands. The king, without receiving them as initiated pupils, spoke thus:

V-xii-1: 'O Aupamanyava, what is the Atman on which you meditate?' He replied, 'Heaven only, O venerable king'. The king said, 'This that you meditate upon as Atman is the Vaisvanara Atman known as "the highly luminous". Therefore in your family are seen the Suta, Prasuta and Asuta libations of Soma-juice.'

V-xii-2: 'So you eat food and see what is dear. One who meditates on this Vaisvanara Atman thus, eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the head of the Atman. If you had not come to me your head (a portion) would have fallen down.'

V-xiii-1: Then the king said to Satyayajna Paulusi, 'O Pracinayogya, what is that Atman on which you meditate?' He replied, 'The sun only, O venerable king'. The king said, 'This that you meditate upon as Atman is the Vaisvanara Atman known as "the multiform". Therefore in your family are seen all kinds of enjoyable things.

V-xiii-2: 'So, for you are provided a chariot drawn by mules, maid-servants and a gold necklace; so you eat food and see what is dear. One who thus meditates upon this Vaisvanara Atman, eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the eye of the Atman. If you had not come to me you would have become blind.'

V-xiv-1: Then the king said to Indradyumna Bhallaveya, 'O descendant of Vyaghrapada, what is that Atman on which you meditate?' He replied, 'Air only, O venerable king'. The king said, 'This that you meditate upon as Atman is the Vaisvanara Atman known as "the diversely coursed". Therefore from diverse directions offerings come to you and various rows of chariots follow you.

V-xiv-2: 'So you eat food and see what is dear. One who thus meditates upon this Vaisvanara Atman eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the Prana of the Atman. If you had not come to me your Prana would have departed'.

V-xv-1: Then the king said to Jana, 'O Sarkaraksya, what is that Atman on which you meditate?' He replied, 'Akasa only, O venerable king'. The king said, 'This that you meditate upon as Atman is the Vaisvanara Atman known as "the manifold". Therefore are your offspring and wealth manifold.

V-xv-2: 'So you eat food and see what is dear. One who thus meditates upon this Vaisvanara Atman, eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the trunk of the Atman. If you had not come to me your trunk would have been shattered'.

V-xvi-1: Then the king said to Budila Asvatarasvi, 'O Vaiyaghrapadya, what is that Atman on which you meditate?' He replied, 'Water only, O venerable king'. The king said, 'This that you meditate upon as Atman is the Vaisvanara Atman known as "the wealth". Therefore are you endowed with wealth and bodily strength.

V-xvi-2: 'So you eat food and see what is dear. One who thus meditates upon this Vaisvanara Atman, eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the lower belly of the Atman. If you had not come to me your lower belly would have burst'.

V-xvii-1: Then the king said to Uddalaka Aruni, 'O Gautama, what is that Atman on which you meditate?' He replied, 'The earth only, O venerable king'. The king said, 'This that you meditate upon as Atman is the Vaisvanara Atman known as "the foundation". Therefore are you well-founded in offspring and cattle'.

V-xvii-2: 'So you eat food and see what is dear. One who thus meditates upon this Vaisvanara Atman, eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the feet of the Atman. If you had not come to me your feet would have withered away'.

V-xviii-1: The king said to them, 'All of you (with partial knowledge) eat food knowing the Vaisvanara Atman differently, as it were. But one who thus meditates upon this Vaisvanara Atman as a whole, consisting of parts and self-conscious, eats food in all the worlds, in all the beings, and in all the selves.

V-xviii-2: Of the aforesaid Vaisvanara Atman, the head is 'the highly luminous', the eye is 'the multiform', the breath is 'the diversely coursed', the trunk is 'the vast', the lower belly is the 'wealth', the feet are the earth ('the foundation'). (Of the enjoyer as Vaisvanara) the chest is the altar, the hairs on the chest are the Kusa grass, the heart is the Garhapatya fire, the mind is the Anvaharyapacana fire, and the mouth is the Ahavaniya fire.

V-xix-1: Therefore, the food that comes first should be an object of oblation. That eater, when he offers the first oblation, should offer it with the Mantra 'Svaha to Prana'; thereby Prana is satisfied.

V-xix-2: Prana being satisfied, the eye is satisfied; the eye being satisfied, the sun is satisfied; the sun being satisfied, heaven is satisfied; heaven being satisfied, whatever is under heaven and the sun is satisfied. Through its satisfaction the eater himself is satisfied. (He is satisfied) also with offspring, cattle, food, luster and the holy effulgence born of sacred wisdom.

V-xx-1: Then, when he offers the second oblation, he should offer it with the Mantra 'Svaha to Vyana'; thereby Vyana is satisfied.

V-xx-2: Vyana being satisfied, the ear is satisfied; the ear being satisfied, the moon is satisfied; the moon being satisfied, the quarters are satisfied; the quarters being satisfied, whatever is under the moon and the quarters is satisfied. Through its satisfaction the eater himself is satisfied. (He is satisfied) also with offspring, cattle, food, luster and the holy effulgence born of sacred wisdom.



V-xxi-1: Then, when he offers the third oblation, he should offer it with the Mantra 'Svaha to Apana'; thereby Apana is satisfied.

V-xxi-2: Apana being satisfied, speech is satisfied; speech being satisfied, fire is satisfied; fire being satisfied, the earth is satisfied; the earth being satisfied, whatever is under the earth and fire is satisfied. Through its satisfaction the eater himself is satisfied. (He is satisfied) also with offspring, cattle, food, luster and the holy effulgence born of sacred wisdom.

V-xxii-1: Then, when he offers the fourth oblation, he should offer it with the Mantra 'Svaha to Samana'; thereby Samana is satisfied.

V-xxii-2: Samana being satisfied, the mind is satisfied; the mind being satisfied, Parjanya (rain god) is satisfied; Parjanya being satisfied, lightning is satisfied; lightning being satisfied, whatever is under lightning and Parjanya is satisfied. Through its satisfaction the eater himself is satisfied. (He is satisfied) also with offspring, cattle, food, luster and the holy effulgence born of sacred wisdom.

V-xxiii-1: Then, when he offers the fifth oblation, he should offer it with the Mantra 'Svaha to Udana'; thereby Udana is satisfied.

V-xxiii-2: Udana being satisfied, the skin is satisfied; the skin being satisfied, the air is satisfied; the air being satisfied, Akasa is satisfied; Akasa being satisfied, whatever is under the air and Akasa is satisfied. Through its satisfaction the eater himself is satisfied. (He is satisfied) also with offspring, cattle, food, luster and the holy effulgence born of sacred wisdom.

V-xxiv-1: If anyone, without knowing this, offers the Agnihotra, it would be just a man removing the live embers and pouring the oblation on the ashes.

V-xxiv-2: But if one, knowing it thus, offers the Agnihotra to Prana his oblation is poured into all the worlds, all the beings, and all the selves.

V-xxiv-3: So, even as reed-cotton when laid on the fire is burnt up, so are burnt up all the sins of this one who knowing it thus offers the Agnihotra.

V-xxiv-4: Therefore, even if one, who knows thus, offers the remnant of his food to a Chandala, then also that food becomes his offering to the Vaisvanara Atman only. There is this verse about it.

V-xxiv-5: As, in this world, hungry boys gather round their mother, even so all the creatures wait upon the Agnihotra.

VI-i-1: Om. Once upon a time there was one Svetaketu, the grandson of Aruna. His father said to him, 'O Svetaketu, live the life of a Brahmacharin. Dear boy, there never is anyone in our family who does not study and is only nominally a Brahmana.'

VI-i-2-3: Having gone (to the teacher's house) when twelve years old, he came back when he was twenty-four old, having studied all the Vedas, conceited, arrogant and regarding himself as very learned. His father said to him, 'Svetaketu, dear boy, you, I see, are conceited, arrogant, regarding

yourself as very learned; did you ask for that teaching (about the Supreme Brahman) through which what is unheard becomes heard, what is un-thought becomes thought of, what is unknown becomes known?' 'Of what nature, revered sir, is that teaching?'

VI-i-4: 'Dear boy, just as through a single clod of clay all that is made of clay would become known, for all modifications is but name based upon words and the clay alone is real;

VI-i-5: Dear boy, just as through a single ingot of gold, all that is made of gold would become known, for all modification is but name based upon words and the gold alone is real;

VI-i-6: Dear boy, just as through a single nail-sparer all that is made of iron would become known, for all modification is but name based upon words and the iron alone is real - such, dear boy, is that teaching.'

VI-i-7: 'Surely, my revered teachers did not know it, for if they had known, why should they not have told it to me? However, revered father, teach it to me'. 'Be it so, dear boy', said (the father).

VI-ii-1: 'In the beginning, dear boy, this was Being alone, one only, without a second. Some say that, in the beginning, this was Non-being alone, one only, without a second. From that Non-being arose Being.'

VI-ii-2: Aruni said, 'But now, indeed, dear boy, could it be so? How could Being arise from Non-being? In truth, dear boy, in the beginning (before creation), there was Being alone, one only, without a second.

VI-ii-3: 'That Being willed, "May I become many, may I grow forth." It created fire. That fire willed, "May I become many, may I grow forth". It created water. Therefore whenever a man grieves or perspires, then it is from fire that water issues.

VI-ii-4: 'That water willed, "May I become many, may I grow forth." It created food. Therefore wherever it rains, abundant food grows there; it is from water that food for eating is produced.

VI-iii-1: 'Of the aforesaid beings there are only three origins: those born from eggs, born from living beings, and born from sprouts.

VI-iii-2: 'That deity willed, 'Well, let me, entering into these three deities through this living self (Jivatman), differentiate name and form.

VI-iii-3: "Of these, let me make each one triplicates", willing thus, this deity entered into these three deities through this living self and differentiated names and forms.

VI-iii-4: 'It made each one of them threefold. But, dear boy, how each of these three deities becomes threefold (outside the body), know that from me.

VI-iv-1: 'In fire, the red colour is the colour of fire; that which is white belongs to water and that which is black belongs to food (earth). Thus vanishes (the idea of) the quality of fire from fire; for all modification is but name based upon words, only the three forms are real.

VI-iv-2: 'In the sun, the red colour is the colour of fire, that which is white belongs to water and that which is black belongs to earth. Thus vanishes (the idea of) the quality of the sun from the sun; for all modification is but name based upon words, only the three forms are real.

VI-iv-3: 'In the moon, the red colour is the colour of fire, that which is white belongs to water and that which is black belongs to earth. Thus vanishes (the idea of) the quality of the moon from the moon; for all modification is but name based upon words, only the three forms are real.

VI-iv-4: 'In lightning, the red colour is the colour of fire, that which is white belongs to water and that which is black belongs to earth. Thus vanishes (the idea of) the quality of lightning from lightning; for all modification is but name based upon words, only the three forms are real.

VI-iv-5: 'It was indeed on knowing this (triplication) that the ancient great householders and great Vedic scholars said, 'There is, at present, nothing that anyone would point out to us as unheard, unthought or unknown"; for from these they understood everything.

VI-iv-6: 'Whatever else appeared red, that also they knew to be the colour of (un-triplicates) fire; whatever appeared white, that also they knew to be the colour of water; whatever appeared black, that also they knew to be the colour of earth.

VI-iv-7: 'Whatever appeared to be unknown, that also they knew to be a combination of these very deities. But, dear boy, know from me how, on reaching man, each of these three deities becomes threefold.

VI-v-1: 'Food, when eaten, becomes divided into three parts. What is its grossest ingredient, that becomes faeces; what is the middling ingredient, that becomes flesh; and what is the subtlest ingredient, that becomes mind.

VI-v-2: 'Water, when drunk, becomes divided into three parts. What is its grossest ingredient, that becomes urine; what is the middling ingredient, that becomes blood; and what is the subtlest ingredient, that becomes Prana.

VI-v-3: 'Fire, when eaten, becomes divided into three parts. What is its grossest ingredient that becomes bone; what is the middling ingredient, that becomes marrow; and what is the subtlest ingredient, that becomes speech.

VI-v-4: 'Hence, dear boy, mind is made up of food, Prana is made up of water, and speech is made of fire. 'Explain it further to me, revered sir'. 'Be it so, dear boy', said the father.

VI-vi-1: 'Dear boy, of the curd that is being churned that which is the subtlest part rises upwards and that becomes butter.

VI-vi-2: 'So also, dear boy, of the food that is eaten that which is the subtlest part rises upwards and that becomes the mind.

VI-vi-3: 'Dear boy, of the water that is drunk that which is the subtlest part rises upwards and that becomes Prana.

VI-vi-4: 'Dear boy, of the fire that is eaten that which is the subtlest part rises upwards and that becomes speech.

VI-vi-5: 'Hence, dear boy, mind is made up of food, Prana is made up of water, and speech is made up of fire'. 'Explain it further to me, revered sir'. 'Be it so, dear boy', said the father.

VI-vii-1: 'Dear boy, man consists of sixteen parts. Do not eat for fifteen days; drink as much water as you like. Prana is made up of water, and the Prana of one who drinks water is not cut off.

VI-vii-2: Svetaketu did not eat for fifteen days. Then he approached him saying, 'What shall I say?' The father said, 'The Riks, the Yajus, and the Samans, dear boy.' 'They do not at all arise in me, sir'.

VI-vii-3: The father said to him, 'Dear boy, just as a single ember of the size of a firefly, left over from a large burning fire, cannot burn any more than that, even so, dear boy, of your sixteen parts only one part is left over, now by means of that you cannot perceive the Vedas. Eat, then you will understand me'.

VI-vii-4: He ate and then approached his father. Whatever he asked him, he answered them all.

VI-vii-5-6: The father said to him, 'Dear boy, just as when a single ember of the size of a firefly left over from a large burning fire, is made to blaze up by adding straw and it burns much more than before, even so, dear boy, of your sixteen parts, only one part remained, and that being nourished by food, has been made to blaze up; and by that you perceive the Vedas now. Hence, dear boy, the mind is made up of food, the Prana is made up of water, and speech is made up of fire. From his words, (Svetaketu) understood it - yea, he understood it.

VI-viii-1: Once Uddalaka Aruni said to his son Svetaketu, 'Dear boy, know from me the true nature of sleep. When a man is said to be sleeping, then, dear boy, he has become united with Being and has attained his own nature. Hence people speak of him as sleeping, for then he has attained his own nature.

VI-viii-2: 'Just as a bird tied to a string, after flying in various directions and finding no resting place elsewhere, takes refuge at the very place where to it is tied, even so, dear boy, that mind, after flying in various directions and finding no resting place elsewhere, takes refuge in Prana alone; for the mind, dear boy, is tied to Prana.

VI-viii-3: 'Dear boy, know from me (the true nature of) hunger and thirst. When a man is said to be hungry, then (it is to be understood that), water is leading away what has been eaten; (therefore water may be designated as hunger). Just as people speak of the leader of cows, the leader of horses, and the leader of men, even so they speak of water as the leader of food. Hence, dear boy, know this shoot (the body) to be put forth (by a root), for it cannot be without a root.

VI-viii-4: 'Where could its root be apart from food? Even so, dear boy, with food as the shoot, look for water as the root; with water as the shoot, dear boy, look for fire as the root; with fire as the shoot, dear boy, look for Being as the root. All these creatures, dear boy, have Being as their root, have Being as their abode, and have Being as their support.

VI-viii-5: 'Again, when a man is said to be thirsty, then (it is to be understood that), fire is leading away what has been drunk: (therefore fire may be designated as thirst). Just as people speak of the leader of cows, the leader of horses, and the leader of men, even so they speak of that fire as the leader of water. Hence, dear boy, know this shoot (water) to be put forth (by a root), for it cannot be without a root.

VI-viii-6: 'Where could its root be apart from water? Dear boy, with water as the shoot, look for fire as the root; with fire as the shoot, look for Being as the root. All these creatures, dear boy, have Being as their root, have Being as their abode, and have Being as their support. How dear boy, each of these three deities, on reaching man, becomes threefold has been explained to you earlier. When this man is about to depart, dear boy, his speech merges in the mind, mind in Prana, Prana in fire and fire in the supreme deity.

VI-viii-7: 'That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.' 'Revered sir, please explain it further to me'. 'So be it, dear boy', said (the father).

VI-ix-1-2: 'As, dear boy, the bees make honey by collecting juices from different trees and reduce them into one essence, and there, as these juices have no such discrimination as "I am the juice of this tree, I am the juice of that tree"; even so, dear boy, all these creatures having merged into Being, do not know, "We have merged into Being."

VI-ix-3: 'Whatever these creatures are here, tiger or lion or wolf or boar or worm or flying insect or gad-fly or mosquito that they become again.

VI-ix-4: 'That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.' 'Revered sir, please explain it further to me'. 'So be it, dear boy', said (the father).

VI-x-1-2: 'These eastern rivers, dear boy, flow along to the east and the western ones to the west. They rise from the ocean and merge in the ocean, and become that ocean itself. And there as these rivers do not know themselves as "I am this river, I am that river", even so, dear boy, all these creatures, having come from Being, do not know, "We have come from Being". And whatever these creatures were here, tiger or lion or wolf or boar or worm or flying insect or gad-fly or mosquito that they become again.

VI-x-3: 'That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.' 'Revered sir, please explain it further to me'. 'So be it, dear boy', said (the father).

VI-xi-1: 'Of this large tree, dear boy, if anyone were to strike at the root, it would exude sap, though still living; if anyone were to strike in the middle, it would exude sap, though still living; if anyone were to strike at the top, it would exude sap, though still living. As that tree is pervaded by the living self, it stands firm, drinking constantly and rejoicing.

VI-xi-2: 'If the life leaves one branch of this tree, then that branch dries up; if it leaves the second one, then that dries up; if it leaves the whole tree, the whole tree dries up.'

VI-xi-3: The father said, 'Dear boy, know that even so, being left by the living self this body surely dies, but the living self does not die. That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.' 'Revered sir, please explain it further to me'. 'So be it, dear boy', said (the father).

VI-xii-1: 'Bring a fruit from this Banyan tree'. 'Here it is, revered sir'. 'Break it.' 'It is broken, revered sir'. 'What do you see in this?' 'These seeds, small like particles, revered sir'. 'Break one of these, my child'. 'It is broken, revered sir'. 'What do you see in it?' 'Nothing, Revered Sir'.

VI-xii-2: The father said to him, 'Dear boy, this subtle essence which you do not perceive, growing from this subtle essence the large Banyan tree thus stands. Have faith, dear boy.'

VI-xii-3: 'That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.' 'Revered sir, please explain it further to me'. 'So be it, dear boy', said (the father).

VI-xiii-1-2: 'Put this salt into water and then come to me in the morning'. He did so. The father said to him, 'Bring the salt, my child, which you put into water at night'. Having searched for it, he did not find it, as it has completely dissolved. 'My child, take a sip from the top of this water. How is it?' 'It is salt'. 'Take a sip from the middle. How is it?' 'It is salt'. 'Take a sip from the bottom. How is it?' 'It is salt'. 'Throw this water away and then come to me'. He did so (and returned saying), 'It is there always'. The father said to him, 'Dear boy, as you do not see what is present in this water though indeed it exists in it, similarly, (Being exists) indeed in this body.

VI-xiii-3: 'That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.' 'Revered sir, please explain it further to me'. 'So be it, dear boy', said (the father).

VI-xiv-1: 'Just as, dear boy, (some robber) having brought a man from the Gandhara region with his eyes bound up, might leave him in a very desolate place, and just as that man would shout towards the east, or towards the north, or towards the south, or towards the west, (saying) "I have been brought here with my eyes bound up, I have been left here with my eyes bound up."

VI-xiv-2: 'And as some one might remove his bandage and tell him, "The Gandhara region is in this direction, proceed in this direction" and as he, enquiring his way from village, to village and being instructed and capable of judging by himself would reach the Gandhara region itself, even so, in this world that person knows who has a preceptor. And for him, only so long is the delay as he is not liberated (from the body) and then immediately he is merged in Being.

VI-xiv-3: 'That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.' 'Revered sir, please explain it further to me'. 'So be it, dear boy', said (the father).

VI-xv-1: 'Dear boy, the relatives of a man who is ill assemble round him and ask, "Do you recognise me? Do you recognise me?" As long as his speech is not merged in the mind, the mind in Prana, Prana in fire, and fire in the supreme deity, so long does he know them.

VI-xv-2: 'Then when his speech is merged in the mind, the mind in Prana, Prana in fire, and fire in the supreme deity, then he does not know them.

VI-xv-3: 'That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.' 'Revered sir, please explain it further to me'. 'So be it, dear boy', said (the father).

VI-xvi-1: 'Dear boy, (The officers of the king) bring a man, holding him by the hand (while saying) "He has taken something, he has committed a theft, heat the axe for him". If he is doer of that, then he makes himself false. And being addicted to falsehood, he covers himself with falsehood and grasps the heated axe; he is burnt, and then he is punished.

VI-xvi-2: 'If, however, he is not the doer of that, then he makes himself true. And being attached to truth, he covers himself with truth and grasps the heated axe; he is not burnt and then he is released.

VI-xvi-3: 'And as in this case he (the man attached to truth) is not burnt, (similarly a man of knowledge is not born again). Thus has all this world That for its self. That is the true. That is the Atman. That thou art, O Svetaketu.' From his words Svetaketu understood That - yea, he understood.

VII-i-1: Om. 'Revered sir, teach me,' thus saying Narada approached Sanatkumara. Sanatkumara said to him, 'What you already know, declaring that to me, be my disciple. What is beyond that I shall tell you.' Narada said:

VII-i-2: 'Revered sir, I know the Rig-Veda, the Yajur-Veda, the Sama-Veda and the Atharvanas the fourth, the Itihasa-Purana as the fifth, grammar, the rules for the worship of the ancestors, mathematics, the science of portents, the science of treasures, logic, the science of ethics, etymology, the ancillary knowledge of the Vedas, the physical sciences, the science of war, the science of the stars, the science related to serpents, and the fine arts - all this I know, revered sir.'

VII-i-3: 'Revered sir, however, I am only a knower of verbal texts, not a knower of Atman. Indeed I have heard from persons like your revered self that a knower of Atman goes beyond grief. I am in such a state of grief. May your revered self take me across it.' Sanatkumara replied to him, 'Whatsoever you have studied here, really it is only a name.'

VII-i-4: 'Name indeed is Rig-Veda, (so also) Yajur-Veda, Sama-Veda and the Atharvana as the fourth, the Itihasa-Purana as the fifth, grammar, the rules of the worship of the ancestors, mathematics, the science of portents, the science of treasures, logic, the science of ethics, etymology, the ancillary knowledge of the Vedas, the physical science, the science of war, the science of the stars, the science related to serpents, and the fine arts - name alone is all this. Worship the name.

VII-i-5: 'He who worships name as Brahman becomes free to act as he wishes in the sphere within the reach of name, he who worships name as Brahman'. (Narada) 'Revered sir, is there anything greater than name?' (Sanatkumara) 'Surely, there is something greater than name'. (Narada) 'Revered sir, communicate it to me.'

VII-ii-1: 'Speech surely is greater than name. Speech indeed makes us understand the Rig-Veda, Yajur-Veda, Sama-Veda, Atharvana as the fourth, Itihasa-Purana as the fifth, grammar, the rules of the worship of the ancestors, mathematics, the science of portents, the science of treasures, logic, the science of ethics, etymology, the ancillary knowledge of the Vedas, the physical science, the science of war, the science of the stars, the science related to serpents, and the fine arts - also heaven and earth, air and Akasa, water and fire, gods and men, cattle and birds, grasses and trees, beasts down to worms, flying insects and ants, merit and demerit, true and false, good and bad, pleasant and unpleasant. Verily, if speech did not exist, neither merit nor demerit would be understood, neither true or false, neither good or bad, neither pleasant nor unpleasant. Speech alone makes us understand all this. (Hence) worship speech.

VII-ii-2: 'He who worships speech as Brahman becomes free to act as he wishes in the sphere within the reach of speech, he who worships speech as Brahman'. 'Revered sir, is there anything greater than speech?' 'Surely, there is something greater than speech'. 'Revered sir, communicate it to me'.

VII-iii-1: 'Mind surely is greater than speech. Just as the closed hand encompasses two Amalaka, or two Kola, or two Aksa fruits, so does the mind encompasses speech and name. When by mind one intends "Let me learn the Mantras", then he learns; Let me do sacrificial acts", then he does; "Let me desire offspring and cattle", then he desires; "Let me desire this world and the next", then he desires. Mind indeed is Atman. Mind indeed is the world. Mind indeed is Brahman. Worship the mind.

VII-iii-2: 'He who worships the mind as Brahman becomes free to act as he wishes in the sphere within the reach of mind, he who worships the mind as Brahman'. 'Revered sir, is there anything greater than mind?' 'Surely, there is something greater than mind'. 'Revered sir, communicate it to me'.

VII-iv-1: 'Will surely is greater than mind. Verily, when one wills, then he intends in his mind, then he sends forth speech, and he sends it forth in a name. In the name sacred formulas and in sacred formulas the sacrifices become one.'

VII-iv-2: 'All these, indeed, merge in the will, are made up of the will, and abide in the will. Heaven and earth willed, air and Akasa willed, water and fire willed. Through the willing of these, rain wills. Through the willing of rain, food wills. Through the willing of food, Pranas will. Through the willing of Pranas, sacred formulas will. Through the willing of sacred formulas (sacrificial) acts will. Through the willing of (sacrificial) acts, the world wills. Through the willing of the world, all things will. This is will. Worship will.

VII-iv-3: 'He who worships will as Brahman, he indeed, attains the worlds willed by him - himself being permanent, the permanent worlds; himself being well-founded, the well-founded worlds; himself being un-distressed, the un-distressed world. He becomes free to act as he wishes in the sphere within the reach of will, he who worships will as Brahman'. 'Revered sir, is there anything greater than will?' 'Surely, there is something greater than will'. 'Revered sir, communicate it to me'.

VII-v-1: 'Intelligence surely is greater than will. Verily, when one understands, then he wills, then he intends in mind, then he sends forth speech, and he sends it forth in a name. In the name sacred formulas and in sacred formulas the sacrificed become one.



VII-v-2: 'All these, indeed, merge in intelligence, are made up of intelligence and abide in intelligence. Therefore, even if a man who knows much is without intelligence, people speak of him thus, 'He does not exist, nor what he has known; if he were really learned, he would not thus be without intelligence'. On the other hand, if a man knowing little is endowed with intelligence, people desire to listen to him also. Intelligence, indeed, is the one centre of mergence of all these, intelligence is their soul, and intelligence is their support. Worship intelligence.

VII-v-3: 'He who worships intelligence as Brahman, he indeed, attains the worlds of intelligence - himself being permanent, the permanent worlds; himself being well-established, the well-established worlds; and himself being un-distressed, the un-distressed world. He becomes free to act as he wishes in the sphere within the reach of intelligence, he who worships intelligence as Brahman'. 'Revered sir, is there anything greater than intelligence?' 'Surely, there is something greater than intelligence'. 'Revered sir, communicate it to me'.

VII-vi-1: 'Contemplation surely is greater than intelligence. The earth contemplates as it were. The sky contemplates as it were. Heaven contemplates as it were. Water contemplates as it were. The mountains contemplate as it were. Gods and men contemplate as it were. Therefore, verily, those who attain greatness among men here, they seem to have obtained a share of the result of contemplation. And those who are small people, they are quarrelsome, abusive and slanderous; but those who are great men, they appear to have obtained a share of the result of contemplation. Worship contemplation.

VII-vi-2: 'He who worships contemplation as Brahman becomes free to act as he wishes in the sphere within the reach of contemplation, he who worships contemplation as Brahman'. 'Revered sir, is there anything greater than contemplation?' 'Surely, there is something greater than contemplation'. 'Revered sir, communicate it to me'.

VII-vii-1: 'Understanding surely is greater than contemplation. By understanding alone one understands the Rig-Veda, Yajur-Veda, Sama-Veda, Atharvana as the fourth, Itihasa-Purana as the fifth, grammar, the rules for the worship of the ancestors; mathematics, the science of portents, the science of treasures, logic, the Vedas, the physical science, the science of war, the science of the stars, the science related to serpents, and the fine arts - also heaven and earth, air and Akasa, water and fire, gods and men, cattle and birds, grasses and trees, beasts down to worms, flying insects and ants, merit and demerit, true and false, good and bad, pleasant and unpleasant, food and drink, this world and the next - (all this) one understands by understanding alone. Worship the understanding.

VII-vii-2: 'He, who worships understanding as Brahman, attains the worlds containing the knowledge of the Scriptures and other subjects. He becomes free to act as he wishes in the sphere within the reach of understanding, he who worships understanding as Brahman'. 'Revered sir, is there anything greater than understanding?' 'Surely, there is something greater than understanding'. 'Revered sir, communicate it to me'.

VII-viii-1: 'Strength surely is greater than understanding. A single man with strength causes even a hundred men with understanding to tremble. When a man becomes strong, then he rises; rising, he serves; serving, he approaches nearer; approaching nearer, he sees, hears, reflects, understands, acts and realizes. By strength, indeed, the earth stands; by strength, the sky; by strength, heaven; by strength, the mountains; by strength, gods and men; by strength, cattle and birds, grasses and trees, beasts down to worms, flying insects and ants; by strength the world stands. Worship strength.

VII-viii-2: 'He who worships strength as Brahman becomes free to act as he wishes in the sphere within the reach of strength, he who worships strength as Brahman'. 'Revered sir, is there anything greater than strength?' 'Surely, there is something greater than strength'. 'Revered sir, communicate it to me'.

VII-ix-1: 'Food surely is greater than strength. Therefore, if one does not eat for ten days, even though he might live, yet, verily, he does not see, does not hear, does not reflect, does not act, and does not realize. But with the coming of food, he sees, hears, reflects, understands, acts and realizes. Worship food.

VII-ix-2: 'He who worships food as Brahman, he verily attains the worlds supplied with food and drink. He is free to act as he wishes in the sphere within the reach of food, he who worships food as Brahman'. 'Revered sir, is there anything greater than food?' 'Surely, there is something greater than food'. 'Revered sir, communicate it to me'.

VII-x-1: 'Water surely is greater than food. Therefore, when there is not good rain, living creatures are in agony (thinking), "Food will be scarce". But when there is good rain, living creatures become joyous (thinking), "Food will abound". Water, indeed, has assumed all these forms - this earth, this sky, this heaven, these mountains, these gods and men, these cattle and birds, grasses and trees, beasts down to worms, flying insects and ants. Water, indeed, has assumed all these forms. Worship water.

VII-x-2: 'He who worships water as Brahman obtains all desires and becomes satisfied. He becomes free to act as he wishes in the sphere within the reach of water, he who worships water as Brahman'. 'Revered sir, is there anything greater than water?' 'Surely, there is something greater than water'. 'Revered sir, communicate it to me'.

VII-xi-1: 'Fire surely is greater than water. It is this fire that having seized the air warms up the Akasa. Then people say, "It is hot, it is burning hot, it will surely rain". There, it is fire that shows itself first, and then creates water. It is (because of) this fire that thunders roll, along with lightning flashing upwards and across; and so people say, "Lightning is flashing, it is thundering, it will surely rain". There, it is fire that shows itself first and then creates water. Worship fire.

VII-xi-2: 'He who worships fire as Brahman, he, being resplendent himself, attains resplendent worlds, full of light and free from darkness. He becomes free to act as he wishes in the sphere within the reach of fire, he who worships fire as Brahman'. 'Revered sir, is there anything greater than fire?' 'Surely, there is something greater than fire'. 'Revered sir, communicate it to me'.

VII-xii-1: Akasa surely is greater than fire. In Akasa, indeed, exist both the sun and the moon, lightning, stars and fire. Through Akasa one calls, through Akasa one hears, through Akasa one hears the response. In Akasa one rejoices, in Akasa one does not rejoice. In Akasa a thing is born, and towards Akasa it grows. Worship Akasa.

VII-xii-2: 'He who worships Akasa as Brahman, he indeed, attains vast worlds full of light, unconfined and spacious. He is free to act as he wishes in the sphere within the reach of Akasa, he who worships Akasa as Brahman'. 'Revered sir, is there anything greater than Akasa?' 'Surely, there is something greater than Akasa'. 'Revered sir, communicate it to me'.

VII-xiii-1: 'Memory surely is greater than Akasa. Therefore, even if many persons should assemble and if they should have no memory, they surely would not hear any sound, they would not think, they would not know. But surely, should they have memory, then they would hear, then they would think, then they would know. Through memory, indeed, one discerns one's sons, through memory one's cattle. Worship memory.

VII-xiii-2: 'He who worships memory as Brahman becomes free to act as he wishes in the sphere within the reach of memory, he who worships memory as Brahman'. 'Revered sir, is there anything greater than memory?' 'Surely, there is something greater than memory'. 'Revered sir, communicate it to me'.

VII-xiv-1: 'Aspiration surely is greater than memory. Kindled by aspiration, (one's) memory recites the hymns, performs rites, desires sons and cattle, and desires this world and the next. Worship aspiration.

VII-xiv-2: 'He who worships aspiration as Brahman, by aspiration all his wishes prosper, his prayers become infallible. He is free to act as he wishes in the sphere within the reach of aspiration, he who worships aspiration as Brahman'. 'Revered sir, is there anything greater than aspiration?' 'Surely, there is something greater than aspiration'. 'Revered sir, communicate it to me'.

VII-xv-1: 'Prana surely is greater than aspiration. Just as the spokes of the wheel are fastened to the nave, so is all this fastened to this Prana. Prana moves by Prana, Prana gives Prana and it gives Prana. Prana is the father, Prana is the mother, Prana is the brother, Prana is the sister, Prana is the preceptor, Prana is the Brahmana.

VII-xv-2: 'If one answers something harsh to his father, mother, brother, sister, preceptor or a Brahmana, people say this to him, "Fie on you! You are indeed a slayer of your father, you are indeed a slayer of your mother, you are indeed a slayer of your brother, you are indeed a slayer of your sister, you are indeed a slayer of your preceptor, you are indeed a slayer of a Brahmana."

VII-xv-3: 'On the other hand, when the Prana has departed from them, even if one piles them together, dismembers them with a fork and burns them up, surely people would not say to him, "You are a slayer of your father", nor "you are a slayer of your mother", nor "You are a slayer of your brother", nor "You are a slayer of your sister", nor "you are a slayer of your preceptor", nor "You are a slayer of a Brahmana".

VII-xv-4: 'Prana indeed becomes all these. He, indeed, who sees thus, thinks thus and knows thus, becomes a surpassing speaker. If someone were to say to him, "You are a surpassing speaker", he should say, "Yes, I am a surpassing speaker", he should not deny it.

VII-xvi-1: 'But he really speaks surpassingly who speaks surpassingly with truth'. 'Revered sir, being such, I would speak surpassingly with truth'. 'But one must desire to understand the truth'. 'Revered sir, I desire to understand the truth'.

VII-xvii-1: 'When one understands, then alone does one declare the truth. Without understanding, one does not declare the truth. Only he who understands declares the truth. But one must desire to understand understanding.' 'Revered sir, I desire to understand understanding'.

VII-xviii-1: 'When one reflects, then alone does one understand. Without reflecting one does not understand. Only he who reflects understands. But one must desire to understand reflection.'  
'Revered sir, I desire to understand reflection'.

VII-xix-1: 'When one has faith, then alone does one reflect. Without faith, one does not reflect. Only he who has faith reflects. But one must desire to understand faith'. 'Revered sir, I desire to understand faith'.

VII-xx-1: 'When one has steadfastness, then alone does one have faith. Without steadfastness, one does not have faith. Only he who has steadfastness has faith. But one must desire to understand steadfastness.' 'Revered sir, I desire to understand steadfastness.'

VII-xxi-1: 'When one acts, then alone does one become steadfast. Without acting, one does not become steadfast. Only on acting does one become steadfast. But one must desire to understand activity'. 'Revered sir, I desire to understand activity'.

VII-xxii-1: 'When one obtains happiness', then alone does one act. Without obtaining happiness one does not act. Only on obtaining happiness does one act. But one must desire to understand happiness'. 'Revered sir, I desire to understand happiness'.

VII-xxiii-1: That which is infinite, is alone happiness. There is no happiness in anything finite. The infinite alone is happiness. But one must desire to understand the infinite'. 'Revered sir, I desire to understand the infinite'.

VII-xxiv-1: 'In which one sees nothing else, hears nothing else and understands nothing else that is infinite. But that in which one sees something else, hears something else, understands something else, is the finite. That which is infinite is alone immortal; and that which is finite is mortal'. 'Revered sir, in what is that infinite established?' 'On its own greatness or not even on its own greatness'.

VII-xxiv-2: 'Here in this world people call cows and horses, elephants and gold, servants and wives, fields and houses, "greatness". I do not speak thus (of greatness), for in that case one thing would be established in another. What I do say is thus:

VII-xxv-1: 'That infinite alone is below. That is above. That is behind. That is in front. That is to the south. That is to the north. That alone is all this. So next is the teaching in regard to the self-sense. I alone am below. I am above. I am behind. I am in front. I am to the south. I am to the north. I alone am all this.

VII-xxv-2: 'So now is the teaching through Atman. Atman alone is below. Atman is above. Atman is behind. Atman is in front. Atman is to the south. Atman is to the north. Atman alone is all this. Verily, he it is who sees thus, and understands thus, has pleasure in Atman, delight in Atman, union in Atman, joy in Atman. He becomes Self-sovereign; he becomes free to act as he wishes in all the worlds. But those who know otherwise than this are ruled by others and live in perishable worlds; they are not free to act as they wish in all the worlds.

VII-xxvi-1: Verily, for him alone, who sees thus, reflects thus and understands thus, Prana springs from Atman, aspiration from Atman, memory from Atman, Akasa from Atman, fire from Atman, water from Atman, appearance and disappearances from Atman, food from Atman, strength from Atman, understanding from Atman, contemplation from Atman, intelligence from Atman, will from Atman, mind from Atman, speech from Atman, name from Atman, hymns from Atman, rites from Atman, all this (springs) from Atman alone.

VII-xxvi-2: 'There is this verse about it: "He who sees this does not see death or illness or any sorrow. He who sees this sees all things and obtains all things in all ways." 'He is one, becomes threefold, fivefold, sevenfold and also nine fold. Then again he is called the eleven fold, also a hundred-and-ten-fold and also a thousand-and twenty-fold. "When nourishment is pure, reflection and higher understanding become pure. When reflection and higher understanding are pure, memory becomes strong. When memory becomes strong, there is release from all the knots of the heart. The revered Sanatkumara showed to Narada, after his impurities had been washed off, the further shore of darkness. People call Sanatkumara as Skanda - yea, they call him Skanda.

VIII-i-1: Om. Now, in this city of Brahman, there is a mansion in the shape of a small lotus; in it is a small inner Akasa. What is within that, which should be sought; that indeed, one should desire to understand.

VIII-i-2-3: If the disciples should say to him, 'In this city of Brahman in which is a small mansion in the shape of a lotus and in the small inner Akasa within - what is it that lies there which should be sought, which one should desire to understand?' - he should say in reply, 'As large indeed as is this Akasa, so large is that Akasa in the heart. Within it, indeed, are contained both heaven and earth, both fire and air, both the sun and the moon, lightning and the stars. Whatever there is of him in this world and whatever is not, all that is contained within it.'

VIII-i-4: If they should say to him, 'If in this city of Brahman is contained all this, all beings and all desires, then what is left of it when old age overtakes it or when it perishes?'

VIII-i-5: He should say, 'It (the Brahman called inner Akasa) does not age with the ageing of the body, it is not killed by the killing of this. This (Akasa) is the real city of Brahman, in it are contained the desires. This is the Atman, free from evil, free from old age, free from death, free from sorrow, free from hunger, free from thirst, whose desire is of the truth, whose resolve is of the truth. Just as in this world, the subjects follow as they are commanded and whatever province they desire, be it a country or a part of the field, on that they live. (So the ignorant depend upon others for enjoying the fruits of their Karma).

VIII-i-6: 'Just as here on earth the world which is earned by work perishes, even so there in the other world, the world which is earned by righteous deeds perishes. So those who depart from here without having understood the Atman and these true desires, for them there is no freedom to act as they wish in all the worlds. But those who depart from here, having understood the Atman and these true desires, for them there is freedom to act as they wish in all the worlds.'

VIII-ii-1: If he becomes desirous of the world of fathers, by his mere will, fathers arise. Possessed of that world of fathers he feels happy and exalted.

VIII-ii-2: And if he becomes desirous of the world of mothers, by his mere will, mothers arise. Possessed of that world of mothers he feels happy and exalted.

VIII-ii-3: And if he becomes desirous of the world of brothers, by his mere will, brothers arise. Possessed of that world of brothers he feels happy and exalted.

VIII-ii-4: And if he becomes desirous of the world of sisters, by his mere will, sisters arise. Possessed of that world of sisters he feels happy and exalted.

VIII-ii-5: And if he becomes desirous of the world of friends, by his mere will, friends arise. Possessed of that world of friends he feels happy and exalted.

VIII-ii-6: And if he becomes desirous of the world of perfumes and garlands, by his mere will, of perfumes and garlands arise. Possessed of that world of perfumes and garlands he feels happy and exalted.

VIII-ii-7: And if he becomes desirous of the world of food and drink, by his mere will, food and drink arise. Possessed of that world of food and drink he feels happy and exalted.

VIII-ii-8: And if he becomes desirous of the world of song and music, by his mere will, song and music arise. Possessed of that world of song and music he feels happy and exalted.

VIII-ii-9: And if he becomes desirous of the world of women, by his mere will, women arise. Possessed of that world of women he feels happy and exalted.

VIII-ii-10: Whatever provinces he is attached to and whatever desirable objects he desires by his mere will, they arise. Possessed of that he feels happy and exalted.

VIII-iii-1: These same are the true desires covered by the untrue. Although the desires are true, they are covered by the untrue. For whosoever of one's people departs from here in this world one does not get him back to see.

VIII-iii-2: But those of his people, whether they are alive or dead and whatever else one desires but does not get, all that one finds by going there (into the Atman, the Akasa in the heart); for here, indeed, are those true desires of his covered by the untrue. Just as, though people who do not know the field walk again and again over the treasure of gold hidden underground but do not find it, even so all these creatures here, though they go daily into the Brahman-world, yet do not find it, for they are carried away by the untrue.

VIII-iii-3: This Atman verily is in the heart. Its etymological explanation is this. This (Atman) is in the heart, hence it is the heart. He who knows thus indeed goes daily into the heavenly world.

VIII-iii-4: Now that serene and happy being, rising out of this body and reaching the highest light, appears in his own true form. This is the Atman, said the teacher. This is the immortal, the fearless. This is Brahman. Verily, the name of this Brahman is the True.

VIII-iii-5: These are indeed the three syllables, 'sa', 'ti', 'yam'. What is 'sa', that is the immortal, and what is 'ti', that is the mortal, and what is 'yam', with it one holds the two together. Because with it one holds the two together, therefore it is 'yam'. Verily, he who knows thus goes to the heavenly world.'

VIII-iv-1: Now, this Atman is the dyke, the embankment for the safety of these worlds. This dyke, neither the day nor the night crosses, nor old age nor death nor sorrow, nor merit nor demerit. All evils turn back from it, for this Brahman-world is free from evil.

VIII-iv-2: Therefore, verily, on reaching this dyke, if one was blind he ceases to be blind; if wounded, he ceases to be wounded, if afflicted- he ceases to be afflicted. Therefore, verily, on reaching this dyke, even night becomes day, for this Brahman-world is ever illumined.

VIII-iv-3: But only those who attain according to the instruction this Brahman-world through Brahmacharya, to them belongs this Brahman-world. For them there is freedom to act as they wish in all the worlds.

VIII-v-1: Now, what people call sacrifice is really Brahmacharya, for only by means of Brahmacharya does the knower attain that world. And what people call worship (Ista) is really Brahmacharya; for only by worshipping with Brahmacharya does one attain the Atman.

VIII-v-2: Now, what people call the sacrificial session is really Brahmacharya, for only by means of Brahmacharya does one obtain one's salvation from Being. And what people call the vow of silence is really Brahmacharya for only through Brahmacharya does one understands the Atman and then meditate.

VIII-v-3: Now, what people call a course of fasting is really Brahmacharya, for this Atman never perishes which one attains by means of Brahmacharya. And what people call the life of a hermit is really Brahmacharya, for verily Ara and Nya are the two oceans in the Brahman-world in the third heaven from here and therein is the lake Airammadiya, and there is the Aparajita (unconquered) city of Brahma, and there is the gold hall specially built by the Lord.

VIII-v-4: Therefore only those who attain the two oceans, Ara and Nya, in the Brahman-world by means of Brahmacharya, only to them belongs this Brahman-world and for them there is freedom to act as they wish in all the worlds.

VIII-vi-1: Now, these arteries which belong to the heart exist filled with the juice of a fine substance which is reddish-brown, white, blue, yellow and red. The yonder sun indeed is reddish-brown, he is white, he is blue, he is yellow, he is red.

VIII-vi-2: Just as an extending highway runs between two villages, this as well as that, even so the rays of the sun go to both these worlds, this as well as that. They spread out of the yonder sun and enter into these arteries. Out of these arteries they spread and enter into the yonder sun.

VIII-vi-3: Therefore when one is thus sound sleep, composed, serene so that he knows no dreams, then he enters into (the Akasa of the heart through) these arteries. Then no evil touches him for then he is filled with the light of the sun.

VIII-vi-4: Now, when one is thus reduced to a weakened condition, those who sit around him say, 'Do you know me? Do you know me?' As long as he has not departed from this body, so long he knows them.

VIII-vi-5: But when he thus departs from this body, then he proceeds upwards through those very rays, (if a knower) he surely goes up meditating on Om or (does not go up if he is not a knower). As long as it takes for the mind to travel, in that (short) time, he goes to the sun. That indeed is the door to the world (of Brahman), an entrance for the knowers and a shutting out for the ignorant.

VIII-vi-6: There is this verse about it: A hundred and one are the arteries of the heart; one of them leads up to the crown of the head. Passing upwards through that, one attains immortality, while the other arteries serve for departing in various other directions - yea, serve for departing.

VIII-vii-1: The Atman which is free from evil, free from old age, free from death, free from sorrow, free from hunger and thirst, whose desire is of the truth, whose resolve is of the truth, he should be sought, him one should desire to understand. He who has found out and who understands that Atman attains all the worlds and all the desires. Thus spoke Prajapati.

VIII-vii-2: Both the gods and the demons heard this and said, 'Well, let us seek that Atman by seeking which one attains all the worlds and all the desires.' Then Indra alone from among the gods went out and so did Virochana from among the demons. Then without communicating with each other, they both came into the presence of Prajapati, fuel in hand.

VIII-vii-3: For thirty-two years they lived there the disciplined life of a celibate student of sacred knowledge. Then Prajapati asked them, 'Desiring what have you been living?' They replied, 'The Atman which is free from evil, free from old age, free from death, free from sorrow, free from hunger and thirst, whose desire is of the truth, whose resolve is of the truth, he should be sought, him one should desire to understand. He who has found out and who understands that Atman attain all the worlds and all the desires - these are known to be the words of your revered self. Desiring that Atman we have been living.'

VIII-vii-4: Prajapati said to them, 'The person which is seen in the eye is the Atman'. He added, 'This is the immortal, the fearless. This is Brahman'. 'But, revered sir, he who is perceived in water and he who in a mirror, which of these is the Atman?' It is he himself that is perceived in all these', replied Prajapati.

VIII-viii-1: 'Look at yourself in a pan of water and whatever you do not understand of the Atman, tell me that'. Then they looked in a pan of water. Prajapati asked them, 'What do you see?' They replied, 'Revered sir, we both see the self entirely as we are, the very image, even to the very hairs and nails.'

VIII-viii-2: Then Prajapati said to them, 'Having become well adorned, well dressed and well groomed, look into the pan of water.' They too, having become well adorned, well dressed and well groomed, looked into the pan of water. Then Prajapati asked them, 'What do you see?'

VIII-viii-3: They replied, 'Just as we are ourselves, revered sir, well adorned, well dressed and well groomed, even so are both these, revered sir, well adorned, well dressed and well groomed.' 'This is the Atman', said he, 'this is the immortal, the fearless. This is Brahman'. They both went away satisfied in their hearts.

VIII-viii-4: Then Prajapati looked at them and said, 'They are going away without having perceived, without having understood the Atman. Whosoever will follow such a doctrine be they gods or demons, they will be foiled.' Now, Virochana, satisfied in his heart, went to the demons and declared this



doctrine to them. 'Here the (bodily) self alone is to be worshipped; the self is to be attended upon. Here it is only by worshipping the self and attending upon the self that one obtains both the worlds, this as well as the yonder.'

VIII-viii-5: Therefore, even to this day, here people say of one who is not a giver, who has no faith, who does not perform sacrifices, 'Oh, he is a demon'; for this is the doctrine of the demons. They adorn the body of the deceased with enjoyable things, clothes and ornaments for, by this, they think, they will win the other world.

VIII-ix-1: But Indra, even before reaching the gods, saw this difficulty: 'Just as this (reflected self) becomes well adorned when this body is well adorned, well dressed when the body is well dressed, well groomed when the body is well groomed, even so this (reflected self) also becomes blind when the body is blind, one-eyed when the body is one-eyed, crippled when the body is crippled, and it perishes when this body perishes. I see no good in this.'

VIII-ix-2: He came back again, fuel in hand. Prajapati asked him, 'Desiring what, O Indra, have you come back, since you went away satisfied in your heart, along with Virochana?' Indra replied, 'Revered sir, just as this (reflected self) becomes well adorned when this body is well adorned, well dressed when the body is well dressed, well groomed when the body is well groomed, even so this (reflected self) also becomes blind when the body is blind, one-eyed when the body is one-eyed, crippled when the body is crippled, and it perishes when this body perishes. I see no good in this.'

VIII-ix-3: 'So is it indeed, O Indra', said Prajapati; 'However, I shall explain this further to you. Live here for another thirty-two years.' He lived there for another thirty-two years. Then Prajapati said to him.

VIII-x-1-2: Prajapati said, 'He who moves about in dreams, he is the Atman. He is the immortal, the fearless. He is Brahman'. Indra went away satisfied in his heart. But even before reaching the gods he saw this difficulty: 'Even though this (dream-self) is not blind when this body is blind, nor one-eyed when the body is blind, nor has running nose and eyes when the body has running nose and eyes, yet it is as if they kill it, as if they chase it, it becomes conscious of pain, as it were, and even weeps, as it were. I see no good in this'.

VIII-x-3-4: He came back again, fuel in hand. Prajapati asked him, 'Desiring what, O Indra, have you come back, since you went away satisfied in your heart?' He replied, 'Revered sir, even though this self is not blind when this body is blind, nor one-eyed when the body is one-eyed, nor suffers defects from the defects of the body, nor is slain when the body is slain, nor has running nose and eyes, yet it is as if they kill it, as if they chase it, it becomes conscious of pain as it were, and even weeps, as it were. I see no good in this'. 'So is it indeed, O Indra', said Prajapati; 'However, I shall explain this further to you. Live here for another thirty-two years.' He lived there for another thirty-two years. Then Prajapati said to him:

VIII-xi-1: Prajapati said, 'He who is fully asleep, composed, serene and knows no dream, he is the Atman. He is the immortal, the fearless. He is Brahman'. Indra went away satisfied in his heart. But even before reaching the gods he saw this difficulty: 'In truth this one does not know himself now as "I am he", nor indeed these beings. It seems as if he has gone to annihilation. I see no good in this'.

VIII-xi-2: He came back again, fuel in hand. Prajapati asked him, 'Desiring what, O Indra, have you come back, since you went away satisfied in your heart?' He replied, 'Revered sir, in truth this one does not know himself as "I am he", nor indeed these beings. It seems as if he has gone to annihilation. I see no good in this'.

VIII-xi-3: 'So is it indeed, O Indra', said Prajapati; 'However, I shall explain this further to you and none other than this. Live here for another five years.' He lived there for another five years. That makes one hundred and one years and so with regard to that, people say thus, 'Verily, for one hundred and one years Indra lived with Prajapati the disciplined life of a celibate student of sacred knowledge'. Then Prajapati said to him:

VIII-xii-1: 'O Indra, mortal indeed is this body, held by death. But it is the support of this deathless, bodiless Atman. Verily, the embodied self is held by pleasure and pain. Surely, there is no cessation of pleasure and pain for one who is embodied. But pleasure and pain do not indeed touch one who is bodiless.

VIII-xii-2-3: Bodiless is air; and white cloud, lightning, thunder, these also are bodiless. Now as these arise out of the yonder Akasa, reach the highest light and appear each with its own form, even so this serene one rises out of this body, reaches the highest light and appears in his own form. He is the Highest Person. There he moves about, laughing, playing, rejoicing with women, vehicles or relations, not remembering this body in which he was born. As an animal is attached to a chariot, even so is the Prana attached to this body.

VIII-xii-4: Now, where the sight merges in Akasa (inside the eye, i.e., the black pupil of the eye), (there exists) that which is the person in the eye; and the eye is only for (his) seeing. And he who knows 'I smell this', is the Atman; the nose is for smelling. And he who knows 'I speak this', is the Atman, the organ of speech is for speaking. And he who knows 'I hear this', is the Atman; the ear is for hearing.

VIII-xii-5: And he who knows 'I think this', is the Atman, the mind is his divine eye. Through this divine eye of the mind he verily sees these desired objects which are in the Brahman-world, and rejoices.

VIII-xii-6: 'Verily, this is the Atman whom the gods worship. Therefore all the worlds and all the desired objects are held by them. He obtains all the worlds all the desired objects, who having known that Atman (from the teacher and the scriptures) understands it.' Thus spoke Prajapati - yea, thus spoke Prajapati.

VIII-xiii-1: From the dark I attain to the variegated from the variegated I attain to the dark. Shaking off evil as a horse his hairs, shaking off the body as the moon frees itself from the mouth of Rahu, I, having fulfilled all ends, obtain the eternal Brahman-world - yea, I obtain it.

VIII-xiv-1: Verily, what is called Akasa is the revealer of name and form. That within which they are is Brahman that is the immortal, which is the Atman. 'I attain to the assembly-hall and abode of Prajapati. I am the glory of the Brahmanas, the glory of the Kshatriyas, the glory of the Vaisyas. I wish to attain that glory. I am the glory of the glories. May I never go to that which is reddish-white and toothless yet devouring and slippery - yea, may I never go to it.'

VIII-xv-1: Brahma expounded this to Prajapati. Prajapati to Manu and Manu to his descendants. He who has read the Veda according to the prescribed rule, in the time left over after performing his duties to the teacher, he who after having come back from the teacher's house, settles down in his household, continues the study of the Veda in a clean place, and has virtuous sons and disciples, he who withdraws all his senses into the Atman, who practices non-injury to all beings except in places specially ordained, he who behaves thus throughout his life reaches the world of Brahman and does not return again - yea, he does not return again.

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Peace! Peace! Peace!

Here ends the Chandogyopanishad, as contained in the Sama-Veda.

## 4. Jabala Darsana Upanishad

*Translated by P. R. Ramachander*

Published by [celextel.org](http://celextel.org)

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

God Dattatreya is the reincarnation of the four armed Vishnu and he is the ruler of the world. Sankrithi is a great devotee and a sage and is an expert in yoga and also a disciple of Dattatreya. He approached his teacher (God Dattatreya) with humility and with folded hands, when his teacher was alone and requested him, "Oh God, please tell me about the science of yoga which has eight branches and five different sthanas (places) by knowing which I will attain salvation. Dattatreya told him, "Hey Sankrithi, I shall tell you about Yoga which has eight branches. The eight branches are Yama, Niyama, Asana, Pranayama, Prathyahara, Dharana, Dhyana and Samadhi.

Yama which is the first is the practice of non-violence, truth, non-possession of properties of others, celibacy, mercy, honesty, patience, stability, food discipline and cleanliness. 1

Niyama is the ten aspects of penance, joy, orthodoxy, charity, worship of god, hearing of philosophy, fear for bad actions, clear intellect, chanting and austerities. 2

The nine important Asanas (sitting positions) are Swasthika (Swastika), Gomukha (cows face), Padma (lotus), Veera (valorous), Simha (lion), Badra (safe), Muktha (free), Mayura (peacock) and Sukha (pleasant). Oh sage, that position, whatever it may be but which makes you comfortable and gives you courage to undertake Yoga is called Sukhasana. People who do not have strength to take up other positions can use that. Victory in the seating position is like victory over the three worlds. Once the Asana is fixed, one should practice Pranayama. 3

Either in the top of the mountain or by the shore of the river or under a Bilwa tree in the forest, after choosing a clean place which is acceptable to the mind and after establishing a place to do tapas (Asram), sit in the Asana which is most familiar facing either east or north. Then sit with the body neck and head in a straight line, cover the face and concentrate the vision with best possible attention on the nectar flowing from the fourth state of the moon like dot at the end of the nose. Draw the air inside using the lungs, store it in the stomach, meditate on the flame of fire inside the body and then shift meditation to the root of fire with its sound and dot. Then the intelligent one will exhale and draw the Prana using Pingala (Nadi which is tawny and is on the right side of Sushumna Nadi) and meditate on the Agni Bheeja. Again he has to exhale and inhale again in the middle using the Ida (Nadi which is pleasant and is on the left side of Sushumna). One should have to live in a secret place practicing this exercise six times for 3-4 days or 3-4 weeks at dawn, noon and dusk. This would help him to clean up the Nadis. Slowly symbols will start showing up. Body will become light, the fire in the stomach will burn well and the voice would become clearer. These are the symbols of Siddhi (getting mastery). Till you see this, you have to practice. 4

Now I will tell you about Prathyahara. To use force and divert the sensory organs which normally travel according to their nature is Prathyahara. Those who know Brahma say that seeing whatever we see as the form of Brahman is Prathyahara. Prathyahara also is doing clean or unclean acts as those belonging to Brahman. Further doing daily religious activities after dedicating them to God and similarly doing the activities which we desire is also Prathyahara. Apart from this inhaling air (oxygen) and stopping it in different places is also Prathyahara. The wise man would sit in Swastikasana, draw his breath till it fills up from head to toe and hold it in two feet, mooladhara, stomach, middle of the heart, bottom of the neck, jaw, middle of the eyelids, forehead and at the top of the skull. Then he should leave out the belief that the body is oneself and make that thought as nirvikalpa and merge it with Paramatma. The experts in Vedanta say that this is true Prathyahara. There is nothing that cannot be attained by those who practice like this. 5

Now I will tell you about the five types of Dharana (holding steady - a stage in meditation - here we try to hold on what we are mediating upon without wavering). In the sky which is in the middle of the body, Dharana of the sky outside should be made. Similarly in the breath, Dharana of air outside should be made. In the fire in the stomach, Dharana of the fire outside should be made. In the fluid aspects of the body, Dharana of the water outside should be made. In the earthy aspects of the body, Dharana of the earth outside should be made. Sage, also it is necessary to chant the pancha bhootha mantras viz., Ham, Yam, Ram, Vam and Lam. It is said that this very great Dharana destroys all sins. In the body up to the knee is the aspect of the earth, from there till hip it is the aspect of water, up to the heart is the aspect of fire, up to middle of eyelids is the aspect of air and then up to the middle of the skull is the aspect of the sky. In the aspect of earth Brahma has to be placed, in the aspect of water Vishnu should be placed, in the aspect of fire Rudra should be placed, in the aspect of air Iswara should be placed and in the aspect of sky, the Sadashiva should be placed. Hey great sage, I will also tell you another Dharana. In the Jeevatma, that lord Shiva who rules over everything and is the personification of wisdom should be placed. To get rid of all sins, the wise man should suppress the gods like Brahma in the causative self, and place the Avyakta (that which is not clear) which is formless and which is the root cause inside the entire soul with the chanting of pranava. He should control the sensory organs by mind and should merge them with the soul. 6

I will now tell you about Dhyana (meditation) which destroys sorrow. Dhyana should be done of that Maheswara, who is the medicine for problems arising out of birth, who is the discipline and fundamental basis of the world who is of the form of Para Brahma, who has the masculine power upwards, who is of the form of the world, who is Virupaksha, and who is the head of all yogis as "I am He". Then continue to do Dhyana of him who is beyond the reach of meditation, who is the personification of Sachidananda Brahman and who is soul in person as "I am He" for attaining salvation. In the mind of that great Purusha who practices like this, the science of Vedanta would automatically appear. There is no doubt about it. 7

Now I will tell you about Samadhi (deep meditative state) which destroys the ills of birth and death. Samadhi is that state in which there is knowledge that Jeevatma and Paramatma are one. Atma (soul) is filled all over for ever and does not have motion or stain. Though it is one, due to the effects of illusion, it appears as different objects. Really there is no difference between these so called objects. When one sees all objects within himself and him as a part of all objects, He attains Brahman. When one drowns himself in Samadhi and does not see different objects as different, then he attains the single aim of salvation. When he sees only the true soul and the entire world appears as an illusion to him and he is cured of all sorrow.

Thus advised by Lord Dattatreya the sage Sankrithi fully lost all his fear and attained that blissful state, deep in himself.

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

Here ends the Jabala Darsanopanishad, included in the Sama-Veda.

## 5. Jabali Upanishad

*Translated by P. R. Ramachander*

Published by [celextel.org](http://celextel.org)

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

The Sage Pippalada approached Sage Jabali and asked him, "Oh God like sage, please teach me the secret of the absolute philosophy. What is Thathwa (principle)? Who is Jeeva (being)? What is Pasu? Who is Ishwara? And what is the method for salvation?" Thus asked sage Jabali explained to him everything as follows:

Jeeva (being) is nothing but God (the Lord of all beings - Pasupathi) himself who is acting the role of egoism. That Jeeva (being) is the Pasu. Pasupathi is he who knows everything, who does the five jobs like creation, and who is the Lord of all beings. Pasu (in common parlance) are those animals which eat grass, which do not have viveka (knowledge to differentiate), which are driven by others, which are made to work in jobs like agriculture and which undergo lot of sufferings. Similar to the owner of such animals is the God Pasupathi who rules over all beings.

To the question, "What trick is there to acquire such knowledge?". Jabali replied, "By wearing of the holy ash". He further told, "After taking the holy ash in hand by reciting the five Brahma mantras starting with 'Sathyojatham', and chanting "Agnirithi Basma (Hoy ash is fire)", mix it with water by chanting, "Manasthoke" and then wear the holy ash in head, forehead and shoulders in sets of three lines chanting the three mantras "trayayusham". Further wear these by chanting the three mantras starting with "Trayayusham" and the mantra "Tryambakam" is called Sambhava penance. Those with knowledge of Veda say that this has been told in all Vedas. For avoiding rebirth, the people with eternal wisdom, should adopt this.

Among the three lines, the first one is Garhapathya (the domestic fire), the letter Aa, the quality of Rajas, earth, Jeevathma (soul of beings), the power of creation, Rigveda, time of dawn and its God is Lord Brahma. The second line is Dakshinagni (Fire of the south), the letter Uu, the quality of Sathva, atmosphere, the soul inside the body, the power of desire, Yajurveda, the time of noon, and its God is Lord Vishnu. The third line is the Ahavaneeya agni (the fire of the Sun), the letter Ma, the quality of Thamas, the place of Gods, the Paramatma, the power of knowledge, Samaveda, the time of dusk and its God is Shiva. That individual, who wears holy ash, whether he is a Brahmachari or Sanyasi, gets rid of great as well as minor sins. He becomes fit to worship all gods; he becomes one who has taken bath in all holy waters and the one who has chanted all the Rudra mantras. He does not have rebirth. This Upanishad tells that, it is sworn that he will not have rebirth.

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

Here ends the Jabali Upanishad, included in the Sama-Veda.



## 6. Kena Upanishad

*Translated by Vidyavachaspati V. Panoli*

Om! May my limbs, speech, vital air, eyes, ears, strength,  
And all the senses be fully developed.  
All that is revealed by the Upanishads is Brahman.  
May I never deny Brahman:  
May Brahman never disown me.  
Let there be no repudiation (from Brahman);  
Let there be no infidelity from my side.  
May all the Dharmas extolled by the Upanishads shine in me  
Who am intent on knowing the Self.  
May they shine in me!  
Om! Peace! Peace! Peace!

I-1. Wished by whom is the mind directed to fall (on its objects)? Directed by whom does the foremost vital air move? By whom is wished this speech which the people utter? Who is the radiant being that unites the eye and the ear (with their objects)?

I-2. Because He is the ear of the ear, the mind of the mind, the speech of speech, the vital air of the vital air, and the eye of the eye, the wise, freeing themselves (from the identity with the senses) and renouncing the world, become immortal.

I-3. The eye does not reach there, nor speech, nor mind, nor do we know (Its mature). Therefore we don't know how to impart instruction (about It). Distinct indeed is That from the known and distinct from the unknown. Thus have we heard from the ancients who expounded It to us.

I-4. That which is not uttered by speech, that by which the word is expressed, know That alone to be Brahman, and not this (non-Brahman) which is being worshipped.

I-5. That which one does not think with the mind, that by which, they say, the mind is thought, know That alone to be Brahman, and not this (non-Brahman) which is being worshipped.

I-6. That which man does not see with the eye, that by which man sees the activities of the eye, know That alone to be Brahman, and not this (non-Brahman) which is being worshiped.

I-7. That which man does not hear with the ear, that by which man hears the ear's hearing, know That alone to be Brahman, and not this (non-Brahman) which is being worshiped.

I-8. That which man does not smell with the organ of smell, that by which the organ of smell is attracted towards its objects, know That alone to be Brahman, and not this (non-Brahman) which is being worshiped.

II-1. If you think, 'I know Brahman rightly', you have known but little of Brahman's (true) nature. What you know of His form and what form you know among the gods (too is but little). Therefore Brahman is still to be inquired into by you. I think Brahman is known to me.

II-2. I think not I know Brahman rightly, nor do I think It is unknown. I know (and I do not know also). He among us who knows that knows It (Brahman); not that It is not known nor that It is known.

II-3. It is known to him to whom It is unknown; he to whom It is known does not know It. It is unknown to those who know, and known to those who know not.

II-4. When Brahman is known as the inner Self (of cognition) in every state of consciousness, It is known in reality, because one thus attains immortality. Through one's own Self is attained strength and through knowledge is attained immortality.

II-5. Here if one has realised, then there is accomplishment. Here if one has not realised, then there is utter ruin. Having realised Brahman in all beings, and having withdrawn from this world, the wise become immortal.

III-1. It is well-known that Brahman indeed achieved victory for the gods. But in that victory which was Brahman's the gods reveled in joy.

III-2. They thought, "Ours alone is this victory, ours alone is this glory". Brahman knew this their pride and appeared before them, but they knew not who this Yaksha (worshipful Being) was.

III-3. They said to Agni: "O Jataveda, know thou this as to who this Yaksha is". (He said:) "So be it."

III-4. Agni approached It. It asked him, "Who art thou?" He replied, "I am Agni or I am Jataveda".

III-5. (It said:) "What is the power in thee, such as thou art?" (Agni said:) "I can burn all this that is upon the earth."

III-6. For him (It) placed there a blade of grass and said: "Burn this". (Agni) went near it in all haste, but he could not burn it. He returned from there (and said:) "I am unable to understand who that Yaksha is".

III-7. Then (the gods) said to Vayu: "O Vayu, know thou this as to who this Yaksha is". (He said:) "So be it".

III-8. Vayu approached It. It said to him, "Who art thou?" He replied, "I am Vayu or I am Matarsiva".

III-9. (It said:) "What is the power in thee, such as thou art?" (Vayu said:) "I can take hold of all this that is upon the earth".

III-10. For him (It) placed there a blade of grass and said: "Take this up". (Vayu) went near it in all haste, but he could not take it up. He returned from there (and said:) "I am unable to understand who that Yaksha is".

III-11. Then (the gods) said to Indra: "O Maghava, know thou this as to who this Yaksha is". (He said:) "So be it". He approached It, but It disappeared from him.

III-12. In that space itself (where the Yaksha had disappeared) Indra approached an exceedingly charming woman. To that Uma decked in gold (or to the daughter of the Himalayas), he said: "Who is this Yaksha?"

IV-1. She said: "It was Brahman. In the victory that was Brahman's you were reveling in joy". Then alone did Indra know for certain that It was Brahman.

IV-2. Therefore, these gods viz. Agni, Vayu and Indra excelled other gods, for they touched Brahman who stood very close and indeed knew first that It was Brahman.

IV-3. Therefore is Indra more excellent than the other gods, for he touched Brahman who stood very close and indeed knew first that It was Brahman.

IV-4. Its instruction (regarding meditation) is this. It is similar to that which is like a flash of lightning or like the winking of the eye. This is (the analogy of Brahman) in the divine aspect.

IV-5. Then (follows) the instruction through analogy on the aspect of the individual self. (It is well-known that) the mind seems to attain to It, that It is continually remembered by the mind, and that the mind possesses the thought (regarding It).

IV-6. That Brahman is known indeed as Tadvana (worshipful or adorable to all beings); That is to be worshiped as Tadvana. To him who knows It thus verily all beings pray.

IV-7. (Disciple:) "Revered sir, speak Upanishad to me." (Teacher:) "I have spoken Upanishad to thee. Of Brahman verily is the Upanishad that I have spoken."

IV-8. Of this knowledge austerity, self-restraint and action are the feet, the Vedas are all limbs and truth is the abode.

IV-9. He who knows this thus, with his sins destroyed, becomes firmly seated in the infinite, blissful and supreme Brahman. He becomes firmly seated (in Brahman).

Om! May my limbs, speech, vital air, eyes, ears, strength,  
And all the senses be fully developed.  
All that is revealed by the Upanishads is Brahman.  
May I never deny Brahman:  
May Brahman never disown me.  
Let there be no repudiation (from Brahman);  
Let there be no infidelity from my side.  
May all the Dharmas extolled by the Upanishads shine in me  
Who am intent on knowing the Self.  
May they shine in me!  
Om! Peace! Peace! Peace!

Here ends the Kenopanishad, as contained in the Sama-Veda.

## 7. Kundika Upanishad

*Translated by Prof. A. A. Ramanathan*

Published by The Theosophical Publishing House, Chennai

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

1-2. After studying the scriptures during the blemishless period of studentship in which he devotes himself to the service of the teacher, the Brahmacharin with the permission of the teacher, shall marry a suitable wife. Then (at the end of the householder's life) he shall kindle the sacred fire (for renunciation) bravely and perform a sacrifice lasting a day and night in which Brahma, etc., are the deities.

3. Then after dividing his property among his sons in the proper way and giving up all sensory pleasures, he shall journey along sacred places as a Vanaprastha.

4. Subsisting on air only or on (air and) water only or with the addition (in dire need) of approved bulbous roots (and fruits) he shall find all worldly life in his person alone. He shall not (remembering his past comforts) allow his tears fall on the ground.

5-7(a). How can a man, in the company of his wife, be said to have renounced (worldly life)? How can one who is (merely) known with an appellation (of an ascetic) be said to have renounced? Hence he should purify himself (first) by renouncing the result of his deeds through self-control (Vanaprastha); thereafter he may take to renunciation. One reaches the stage of forest-life (Vanaprastha) after having maintained the sacred fire (as a householder). He goes to lead the forest-life with self-control accompanied by his wife as though he were a person attached to her.

7(b)-8. 'Why does he undergo (the life of a mendicant monk) in vain, having given up the happiness of worldly life? What is that (impending) misery the thought of which should make him abandon great pleasures?' (Such is the query of the wife). 'I am afraid of the (miserable) life in the womb (of another mother) and also the miseries of heat, cold, etc. (So) I wish to enter the cave (-shelter) of renunciation, the means for the painless transcendent state (of Brahman)'. Thus (he replies).

9. Having renounced the sacred fire he shall not return to it (even in mentally reciting the mantras pertaining to it).

10. 'For, I, (i.e. the mantra) (pertaining to this sacred fire) becoming extinct (being incompatible with renunciation) shall be merged into the oncoming (knowledge of Brahman).'

11. He may repeat the mantras pertaining to Self (realization).

12. He shall have consecration. (He shall be) wearing (ochre) colored garment. (He shall remove) the hairs excluding those in the arm pits and the private parts. With (right) hand raised (he shall set forth as a mendicant monk), abandoning the path of worldly life. He shall move on without (a fixed) abode. Living on alms, he shall deeply ponder over (Vedantic texts) and meditate (on his identity with the transcendent Brahman). He shall possess pure knowledge (pavitram) for the protection of all beings.

13-14. (These) verses are there (or the same theme): (The mendicant monk shall have) a water pot, an (alms-) bowl, a sling (to carry his effects), sandals to traverse a long distance (literally, over the three worlds), a patched garment to withstand cold, a loin cloth to cover (his privities), a purifying ring (pavitram of holy grass), a bath towel and an upper garment; other than these the ascetic shall give up all else.

15. He shall sleep on the sandy bed of a river or outside a temple. He shall not bother his body too much either with pleasures or pain.

16. Pure water should be used for bathing, drinking and cleansing. He shall not become pleased with praise nor shall he curse others when censured.

17. His alms-bowl shall be (a cup) made of leaves and the material for washing shall be the prescribed (fresh earth).

18. Thus provided with the means of living, he shall, with the senses subdued, always mutter the (philosophical) mantras. The wise (ascetic) shall realize in his mind (the identity of the individual self with the universal Self) which is the meaning of Om.

19. (From Brahman arose ether); from ether air; from air fire; from fire water; from water the earth. To (the prime cause of all) these primary elements. Brahman, I resort (in reverence); I resort to the ageless, immortal and indestructible Brahman.

20. In me, the ocean of unalloyed bliss, many a time arise and fall waves of the universe due to the winds of the fanciful sport of illusion (Maya).

21. I am not attached to my body just as the sky is not attached to the clouds. Hence how can I have its (i.e. the body's) characteristics during (the stages of) waking, dreaming and deep sleep?

22. I am always far beyond imagination like ether; I am different from it (the body) as the sun is from the objects of illumination; I am ever changeless just like the unchangeable (i.e. the Meru mountain) and, like the ocean am I limitless.

23. I am Narayana, I am the destroyer of the (demon) Naraka, I am (Siva), the destroyer of the three (aerial) cities, I am the Purusha, I am the supreme Lord; I am the indivisible consciousness, the witness of all; I am without a superior, I am devoid of 'I-ness' (egotism) and 'mine-ness' (possessiveness).

24-25. (The ascetic) shall, by the practice (of Yoga) bring together the Prana and Apana vital airs in the body. He shall place the (palms of the) two hands at the perineum, gently biting the (tip of the) tongue thrust out to the extent of a grain of barley. Similarly directing the eyes open to the extent of a black-gram seed, towards the (ether of the) ear (and the feet firmly resting) on the ground, he shall not allow the ear (to function) and the nose to smell (i.e. the five senses shall be controlled). (Thus he accomplishes the union of the Prana and Apana vital airs).

26. (Therefore the vital air passing through the Kundalini and the Susumna gets dissolved in the Sahasrarachakra at the top of the head. Then the vision, the mind, vital air and the 'fire' of the body reach) the seat of Siva (and get dissolved); that is Brahman; that is the transcendent Brahman. That (Brahman) will be realized by the practice (of Yoga), which is facilitated by the acquisition of practice in previous births.

27. With the (help of the) external and internal organs (the knowledge of the qualified Brahman) called effulgence, reaching the heart and supported by the vital air's capability (to proceed upwards, goes through the Susumna Nadi) and piercing the skull at the top of the body, one realizes the indestructible (qualified Brahman).

28. Those (sages) who attain the transcendent state (through the passage) in the skull at the top of their body, do never return (to the worldly life) for they realize the lower as well as the higher (Brahman).

29. The attributes of objects seen do not affect the onlooker who is different from them. The attributes of a householder do not affect him who remains non-aligned without any mental modification, just as a lamp (which suffers no change by the objects revealed by it).

30. Let (me) the non-aligned (sage) roll in water or on the ground; I am untouched by their characteristics just as the ether (in the pot) is not affected by the attributes of the pot.

31-32. I am free (from the effect) of activities, and changes, devoid of parts and form, I am without fancies, I am eternal, I am without a support and I am devoid of duality. I am the form of all (beings), I am the all, I am beyond everything and without a second; I am the one indivisible knowledge and I am the compact bliss of the Self.

33. Seeing everywhere the Self, considering the Self as without a second, enjoying the bliss of the Self, I remain without reflections.

34. Walking, standing, sitting, lying or otherwise, the wise sage delighting in the Atman shall live as he wishes (fulfilling his duties; and on leaving the world, will attain final liberation). Thus (ends) the Upanishad.

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

Here ends the Kundikopanishad, included in the Sama-Veda.

## 8. Maha Upanishad

*Translated by Dr. A. G. Krishna Warriar*

Published by The Theosophical Publishing House, Chennai

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

I-1-4. Then we shall expound the Mahopanishad. They say Narayana was alone. There were not Brahma, Shiva, Waters, Fire and Soma, Heaven and Earth, Stars, Sun and Moon. He could not be happy. From the (desire of) the Paramatman, the Yajñastoma (hymn known as Avyakta) is said to have arisen.

I-5-6. In it arose fourteen Purushas (Brahman, Vishnu, Rudra, Isana, Sadashiva and nine Prajapatis like Daksha), one maiden (Mula-Prakriti), the ten organs (five of perception and five of action), Mind as the eleventh, bright intellect as the 12th, ego as the 13th, Prana as 14th, Atma as 15th, Buddhi, Kama, Karma and Tamas, five Tanmatras, along with gross elements and the Being was the 25th (Sutratman).

Employing him in creation, the Supreme Being remained detached. From him do all things come into being.

I-7. Again, Narayana, desiring something else, thought. From his forehead a person arose with three eyes and a trident, having glory, fame, truth, celibacy, austerity, detachment, mind, lordship, seven Vyahritis (Bhur etc.), along with Pranava, Rik and other Vedas, all metres is his body - so, he is the great Lord.

I-8-9. Then again, desiring something else, he thought - From his forehead, sweat fell and became the wide waters: from it a bright golden egg - in it was born the four-headed Brahma facing east. Narayana became the Vyahriti, Bhur, the chandas Gayatri, the Rig-Veda and the deity, Agni. Facing west he became Bhuvar, the chandas Tristubh, the Yajur-Veda and deity, Vayu. Facing north, he became Vyahriti Suvar, Jagati-chandas, Sama-Veda and the deity Surya. Facing south he became Mahar, chandas Anustubh, Atharva-Veda and Soma.

I-10-13. (Meditate upon) the god of a thousand heads and eyes, source of cosmic well-being, beyond all, eternal Narayana - the universe subsists in Him. Like a lotus calyx, the human heart hangs down, dripping drops of cold water for sustaining life. In its midst is a great flame, facing everywhere, subtle and facing upwards; the great being is present - He is Brahma, Shiva, Indra, undying and self-shining.

II-1-11. Suka, of great luster, devoted to Natural Bliss, the prince of sages, realised Truth even at birth (without instruction). So also a person may get certain knowledge of the self by himself by long self-analysis. (This is because) the self is beyond description, un-realizable (by worldly means) by the

mind and the sense organs; Pure Bliss, atomic, subtler than even ether. The millions of particles undergo generation, subsistence and dissolution inside the Supreme Being by rotation of the power.

The supreme being is Ether because there is nothing outside it and yet not the ether, because it is all pure consciousness - it is nothing which can be pointed out (specified such and such) as a thing, reality etc.

He is conscious, being lustrous, yet like rock, because he cannot be (normally) known; causing the picture-like awakening (existence) of the world in himself, the pure ether.

This cosmos is only the manifestation of that being; there is nothing other than that; the differences in the universe are also his manifestation.

Present everywhere, connected with every thing, yet He does not move as there is nowhere to go; He does not exist as there is nowhere (substratum) to exist, yet exists because he is Existence by nature.

Brahman is knowledge, Bliss and the resort (source) of the giver of Jivanmukti. Giving up of all mental desires is the way (to that knowledge). The wise say that the understanding of that Being is the absence of worldly conceptions. The dissolution and creation of the universe are due to the contraction and expansion, respectively, of the Power.

The basis of Vedantic statements, yet beyond words, It is 'I Reality, knowledge, bliss and nothing else'.

II-12-13. Suka knew all this by his own subtle intellect; then remained with his mind ceaselessly rapt in it.

He did not have the conception that the Atman is real; his mind simply turned away from worldly temptations, the many (material) worldly enjoyments which break very much, like the satisfied Chataka bird from torrent water.

II-14-37. (He knew all but out of respect for tradition, passed at this stage).

Once Suka of pure knowledge asked with devotion, of his father Vyasa, the seer seated alone at Meru mountain, 'O Seer, how did this elaborate (pomp of) worldly life arise, how does this become dissolved, how much and when?'

Being thus asked, Vyasa instructed everything to his son.

Having already known all this, Suka did not value the verbal statement.

Sage Vyasa, knowing the son's thought said, 'I do not know the truth; you can know all from Janaka, the king of Mithila who knows it correctly.' Being told this, Suka went from there, to the earth and the city of Videha, ruled by Janaka.

He was announced to Janaka by the ushers 'O King, Suka, the son of Vyasa, waits at the entrance'. Desiring of knowing Suka, Janaka said 'Let him wait' and tarried for seven days. Then he permitted him into the court and Janaka regaled Suka with women and other luxuries. They did not attract Suka, just as gentle breeze cannot shake a mountain. He simply remained pure, like the full moon, equable, silent and composed. Janaka looked at him and bowed knowing his nature. He said 'You



have (abjured) all worldly actions and for all your desires, what (more) do you desire?' Suka replied 'this grandiose world - how did this arise and how dissolved?' Janaka narrated all correctly - the same as was spoken by father Vyasa.

'I myself knew this already; the same was told to me by my father; also by you, most eloquent speaker; this is also the matter seen in the Shastras. The mass of mental fancies dies away by the death of the fancies; worldly life is also buried away - this is certain. So great-armed Janaka, pray tell me the truth, firmly - the world gets peace for the reeling mind from you'.

(Janaka) replied: 'O Suka, listen to what I speak, the details of knowledge, the essence of wisdom, by knowing which one can get the status of Liberation in life'.

II-38-41. When there is generated a wiping away of visible phenomena by the mind realizing that there is no (real) visible object, then arises the great joy of Nirvana (Extinction - Liberation).

The best, total abjuration of mental impressions (tendencies) is said by the good (people) to be liberation - it is a pure procedure (whereas) those people whose tendencies are (not given up but) purified, not subject to the danger of re-birth - these wise ones are said to be the enlightened, Liberated-in-life. Strong (intense) brooding over objects is said to be bondage; its thinning out is, Oh Brahman, liberation.

II-42-62. He is said to be 'Liberated while living' who has lost taste for enjoyment by means of penance etc., and no other cause.

Who does not rejoice, nor languish, being detached when joy and grief befall (him) according to time (destiny);

Who is untouched in the mind, by exaltation, anger, fear, lust and meanness;

Who gives up (as if) playfully, the egotist tendency and remains giving up brooding;

Who is free from desire and non-desire as he is introvert and behaves as in deep sleep;

Who is seated delighting in the spirit, replete, pure in mind having got excellent repose and desires nothing in the material world and lives without unction;

Who is un-smeared in the region of the heart with (objects of) knowledge and whose consciousness is not inert;

Who performs without expectation, likes and dislikes (actions) (acts of) joy and grief, virtue and vice, success and failure;

Who is silent, egoless, prideless, avoiding jealousy and does actions without agitation;

Who exists like a detached onlooker and functions without attachment and desire everywhere;

Who has given up internally all of Dharma and Adharma, thought and desire;

Who has given up fully the (worldly) view;

Who eats with equal detachment what is bitter, sour, salty, astringent, seasoned and unseasoned;

Who has given up Dharma and Adharma, joy and grief, death and birth;

Who, free from tension and joy, does not get depressed or elated, with a pure intellect;

Who has given up all desires, all doubts, all conation, all rigid thoughts;

Who is equal towards birth, existence and death, rise and fall.

Who does not dislike or hanker after anything and enjoys incidental pleasure.

Whose thought of worldly life has quietened down, who has aspects and yet is aspect-less, having mind - yet mindless.

Who is active towards all objects, yet is desireless as if they are alien objects, is full in spirit.

II-63-69. He gives up the state of Jivanmukta when this body is consigned to time (death) and enters the state of Adehamukta (liberated without body), like wind which does not move.

Such a person does not rise or set, is neither real nor unreal, nor is he far away, nor 'I' nor 'another'. Other, than him, there is no lustrous nor darkness which is steady and profound, ineffable and unmanifest. Not empty vacuum, not having form, neither visible nor vision; nor a mass of creations but existing infinitely.

Undesignated in nature, fuller than the fullest, neither real nor unreal, neither being nor coming into being, pure consciousness; not the Chaitya (world created by mind), endless, ageless, auspicious, having no beginning, middle or end, having no ailment in mind or body. That which is considered as the vision amidst the seer, seeing and object of seeing. O sage, there is surely nothing beyond this.

II-70-73. It is known by yourself as well as heard from a preceptor: - one is bound by one's own fancy and released by being rid of it - detachment towards enjoyment of all visible (external) objects has arisen (in you); all that is to be got has been got by you with a perfect mind; you feel (erred) in regard to your own nature but now being liberated, give up error; you see that you are Brahman itself beyond what is external and internal - you see but you do not see; you are the sole and perfect onlooker (un-involved).

II-74-77. Suka, reposed silently (passively) in the Supreme Being in the own normal state, devoid of grief, fear and strain. Then he went to the Peak of Meru Mountain, unimpeded, for trance. There, for thousands of years he remained in 'unqualified trance' and attained rest in himself, like a flame without oil.

Purified of the blemish of manifold thought, in the pristine and pure condition, he became one, with all (worldly) tendencies melting away like water-drop in the ocean.

III-1-15. A lad, Nidagha, prince of seers and enlightened, permitted by his father to go on a pilgrimage, had ablution in three and a half Crores of sacred places, then told Ribhu about himself. 'After bathing in so many places an enquiry (question) has arisen there in my mind:

The world is born only to die and dies only to be reborn - all the actions of the moving and unmoving things are ephemeral; Things such are sources of splendour are sinful and give place to all calamities; unconnected with each other, like iron-stakes, they come together, only by mental fancy. I have lost taste in various things, like a traveler in deserts my mind is tormented as to how this suffering will die down; riches please me not but give only cycles of worries just as houses with children and women cause danger.

This (material) glory in the world is delicate, causes only delusion, does not give happiness. Life is unsteady like a drop of water hanging on to the top of a tender leaf; like an insane person it goes away, leaving the body suddenly. Life causes strain to those whose mind is shattered by contact with the poison from the snake of worldly objects and who lack mature discrimination of the self.

It is (possible) reasonable to envelop wind and to cut into (empty) space, to string together watery waves but not give up attachment to (worldly) life.

(In contrast) by attaining Brahman, what is to be got is got, which causes no grief; it is the place of highest joy.

Even trees live, so do animals and birds - only he (really) lives, whose mind is sustained by contemplation; the others who have no (spiritual) rebirth are only old donkeys.

Shastra is a burden to one who lacks (spiritual) discrimination, knowledge is a burden to one attached (to life); mind is a burden to one without security, body is a burden to one ignorant of the self.

III-16-26. From ego does danger arise, so do bad mental ailments and desire - there is no enemy more dangerous than Ego; whatever in the moving and unmoving world was enjoyed by Ego - all that is unreal; only freedom from Ego is real. The mind runs hither and thither, in vain and with zeal, like a dog in the village. O Brahman, I have been made inert by the pursuit of thirst and eaten by my mind as by a dog.

Containment of the mind is impossible even by drinking up the ocean uprooting Meru and eating fire. Mind is the cause of objects; when it exists, the three worlds exist; when it does not, so do they, so it should be cured with effort.

Whatever wealth of merit I acquire, that Thirst cuts down, like a mouse cutting a string. Thirst is a fickle monkey - it sets foot in impassable places, hankers after fruits even when filled with them; never rests long in a place.

Throat is a bee in the lotus-heart. One moment, it goes to Patala; another, the sky; and another, it hovers in the bush of space; of all the griefs of worldly life, only thirst gives the longest grief; a person (well-guarded) in the harem it involves in great trouble.

Abandonment of brooding is the (preventive) chant for the cholera of Thirst.

III-27-38. There is nothing as pitiable as the body, low and meritless; it exults over a little and suffers over a little. The body is the great abode of the house-holder i.e. the Ego. Let it roll about or be steady - what is it to me, O Preceptor!

This body pleases me not - the senses (animals) are bound by six ropes (vices) - in its yard, Ego leaps about, it is crowded with the servants - the mind. It is frightening with the entrance held by the

monkey (tongue) - in it are seen the (bared) teeth and bones. Tell me, what is attractive in the body which is made of blood and flesh, in and out, and which is only to perish - let him trust the body, who sees steadiness in lightnings, autumn clouds, and cities in the sky (illusions). Childhood is the abode of fear from the teacher, mother, father, other people and older children.

One is overwhelmed by the goblin of lust which exists in the cave of one's mind and causes many delusions. Slaves, sons, women, relatives and friends laugh at a man shaken by old age as at a mad man. Desire is full of the defect of helplessness, grows long in old age, the sole friend of all danger and confuse foment is the heart.

The attribution of happiness to worldly life - even this is cut by time like grass by a rat. Time tries to possess selfishly (every thing from) grass and dust (to) Indra and gold, which is the dust of Meru - destroys all and all the three worlds are occupied by it.

III-39-48. What is auspicious about woman - a puppet of flesh - moved by a machine in the cage of the body - having nerves, bones and knots?

Why are you deluded; separate the skin, flesh, blood and tears and then look at the body. Is it attractive?

The pearl necklace on the breast is like the current of Ganga on Meru (fleeting and ephemeral) - the same breast is eaten by dogs at the due time like a lump of food, in the cemetery and corners of the directions.

Women are the flame of sin, have the soot of hair, pleasing to the eye but not to be touched; they burn man like grass.

Women are the fuel lovely, yet harmful, of the fires of all blazing at a distance whether they have taste (attachment) or not.

Women are the traps to catch the birds - men, spread by the hunter, Manmatha, the lump of bait, the string of wickedness to men who are the fish in the pond of birth (life) and moving in the mud of mind.

I will have none of this woman who is the basket of all defects - gems - the chain of misery. Only he with a woman has desire for enjoyment; where is enjoyment for one who has no woman? Giving up women means giving up the world; by this one shall be happy.

III-49-54. Even the Quarters (like North) are not seen, regions give other (wrong) instruction; even the oceans and the stars dry up, even the permanent becomes impermanent, even Yogins (Siddhas) perish, demons and others decay; Brahma is reduced (to nothing), the unborn Vishnu too; Shiva becomes non-existent, the lords of the quarters decay. Brahma, Vishnu, Rudra and all classes of creatures run towards destruction, like water-streams towards the marine fire. Dangers come for a moment, so does wealth; birth and death are only for a moment - everything dies. The brave ones are killed by those not brave - a hundred are killed by one. Poison changes its scope (effect) - poison is not poison!

III-55-57. Objects (of the world) destroy (only) one more birth, poison destroys life only once; it is time my mind is burnt in the forest fire of defects. Desires for enjoyment do not flash even in the illusory fatamorgana; so, oh preceptor, waken me quickly with the knowledge of truth. If you do not, I shall take to silence, without pride and jealousy, contemplating Vishnu with the mind like one turned into a painting.

IV-1-24. Nidagha, there is nothing else to be known by you, you are the best of the of the enlightened - you know by your intellect, with God's grace - I shall wipe away the error caused by the impurity of the mind:

Control of inner and outer senses, enquiry, contentment and the fourth, contact with good people - resort to one at least of these giving up everything, with all effort - when one is achieved, the others also are achieved.

One shall develop wisdom only at first; first liberation from worldly life, by means of scripture, contact with good people, penance and self-control. One's own experience (of the self), Shastra and the preceptor form one statement (they yield a single purpose) by practicing (the teachings of) which the self is ever looked at (realized).

If you do (achieve) every moment, the avoidance of the sustained fancy and desire, then you will have reached the sacred, mindless state. Samadhi is said to be the freedom of the mind from agency (activity). That itself is oneness that is the highest and auspicious joy.

You should remain, like a dumb, blind and deaf person, giving up with your mind, the thought of all things as the self.

The vision got through words of (Vedanta) that you are composed, unborn, beginningless and endless, shining, taste (bliss) alone, devoid of symptoms of mind - all this is for the (lower) knowledge and wasteful - only Om is real.

All the visible things in the world are nothing more than the consciousness without vibration - contemplate this.

Or, with mind ever enlightened and performing worldly functions, you remain knowing the oneness of the self, like the calm ocean.

Only the knowledge of Truth is the fire to the grass of mental impressions - this is said to be Samadhi, not mere silence.

Just as the world is active when the much desired sun has arisen (Mani - gem of the day, the sun), so also do the creatures of the world, when the supreme reality is present. So, oh sage, the agentship and non-agentship in the self arise: - the spirit is a non-agent when there is no desire - an agent by his mere presence.

These two exist in the Supreme Being - agency and non-agency - Resort to it firmly which is the (ultimate) cause of the two. So, by the thoughts, well kindled, that I am always a non-agent, the remains only the state of equality called the supreme immortality.

Listen, O Nidagha, there are born in the world, men of noble qualities in the Nirvikalpa Samadhi, ever in the ascendant and happy like (autumnal) moons in the sky; not depressed during danger, like a gold lotus at night, nor aspiring beyond what is destined, delighting in the path of the good people. They shine through this firm (personality) with merits in the friendship; even-minded and reconciled, pleasing, ever good in conduct. They are within limits like the ocean, placid in mind, do not give up discipline, like the sun.

A wise person should enquire fully 'What am I? How did this blemish of Samsara develop?' One should not take to wrong deeds nor live with a low person. Death, the killer of all, should not be looked up in mockery. One should look only at the pure consciousness, avoiding the body, the bone, flesh and blood which is inauspicious, the consciousness being the string that holds together all the creatures like a necklace. Pursuing what is acceptable and avoiding totally what is not - this is the (proper) nature (attitude) of the mind. The seer shall be rid of grief knowing that he is Brahman with his own realization by the path prescribed by the preceptor.

IV-25. Enlightenment arises in the state of detachment wherein the fall of a hundred sharp swords is borne like strokes with lilies, burning with fire like drenching with snow, charcoal like sandalwood, endless fall of arrows like a fall of cool water to relieve summer heat, cutting one's own head like happy sleep, the deprivation of speech like silence, deafness like a blessing.

IV-26-27. The self as always observed by the practice of realization which arises from the instruction of the preceptor. Just as the directions once again as before the delusion, so the world - delusion goes away destroyed by knowledge - consider this.

IV-28. Riches do not help, nor friends nor kinsmen, nor the strain of the body or resorting to sacred waters and temples, but only through the conquest of the mind is that condition reached.

IV-29-38. All the miseries, hankerings, unbearable mental pain are lost in people with a calm mind, like darkness in the sun. All creatures subside (attain calmness) in a serene person like children mischievous or soft, in their mother.

Not by drinking elixirs or by the embrace of wealth does a person get so much joy as by inner peace.

He is said to be a serene person, who does not exult or feel depressed on hearing, touching, eating, seeing and knowing the good or the bad. Whose mind is not agitated, clear like the moon's disc, in death, festival as well as in battle.

Only the serene person shines among ascetics, knowers, sacrificers, kings, men of strength and of virtue.

The calm persons are great who have attained contentment with the drink of Amrita and delight in the self.

He is the contented one who gives up (longing for) what is not got and is even towards what is got, not seeing (i.e. ignoring) grief and joy, who does not admire what is not got, enjoys according to desire what is (actually) got and is benign in his conduct.

Liberation while alive arises when the thought delights in what is got, like a good woman in a harem and this gives the joy of the spirit's own nature.

IV-39-43. The wise person should reflect about the path to liberation, every moment, in the manner of the Shastras, according to the place, convenience and contact with good people, until he achieves repose in the spirit. A person having repose in the fourth state (liberation) and released from the ocean of worldly life, whether he lives or not, be he house-holder or recluse, has no purpose (meaning) in what is done or not done, nor by the delusion of Veda and Smriti; he remains in his pristine condition like the ocean without being churned by the mountain (he is in a transcendental state).

When there arises the pure realization of all as the spirit, then shines the 'body' in the form of the consciousness, beyond origin, space and time.

IV-44-49. The visible cosmos of un-moving and moving things melts away like dream in a (dreamless) sleep. The wise people have attributed, for empirical purposes, names for the Supreme Being, such as, Rita Atma, Para Brahma and Truth etc. Just as armlets etc., are only words and meanings, not different from gold, so also is the magical illusion of the cosmos extended by the Supreme Being.

The perceived being inside the visible world is called bondage, in the absence (dissolution) of the visible, he is realized. What is called the visible is the projection like, 'The universe is you, and I'. The illusion of the world is spread only by the mind - as long as it happens, this is no liberation.

IV-50-57. The cosmos is spread (generated) through the mind by the self-born Supreme Being. So the visible cosmos is mental in nature. There is no real mind; it is only the flash of things. Know the mind to be only ideation. Understand that where there is ideation there is Mind. Mind and ideation are never different - when the mass of ideations slips away only the (pristine) nature remains.

When the excitement of the visible, viz., 'I and you are the cosmos' dies down, only the sole condition (pristineness) remains. At the achievement of the great dissolution, when all the visible creation etc., become (i.e. known to be) non-existent, only tranquility remains. There exists the unborn, divine un-ailing, shining being, the unsetting sun, forever, the maker of all, declared to be the supreme self. From whom words turn away (un-reaching), who is realized (only) by the liberated person, whose names like (individual) selves are assumed, not natural.

IV-58-63. O great sage, of the three kinds of ether (space) namely the mental, spiritual and gross, know the spiritual one to be (emptier) subtler than the other two. When the perception passes from one place to another, the interval is to be known as the spiritual region in a moment when you reach the stage where all ideations are rejected and then surely you will reach the state of All Quiet.

That condition (state) is Samadhi which excludes bliss and contains the essence of detachment of Nobility and Beauty - when joy arises strongly by the realization of the falseness of the visible world and like and dislike thin away.

This realization is indeed the knowledge and its object, spiritual in nature - only that is the sole state - all else is false.

IV-64-69. Nidagha, know the world to be an illusion, Airavata in rut is confined to a corner of a mustard, a mosquito fights with groups of lions inside an atom, Meru put inside a lotus is pat out by a bee.

Only the mind made impure by involvement etc., is worldly life. The same mind is said to be the end of (worldly) existence when freed from them. An embodied being attained that condition being brooded over by the mind - freed from bodily tendencies, it (he) is not smeared (affected) by the body's attributes.

I am that (the mind) which turns an aeon into a moment and vice versa. One cannot attain (realize) (truth) without desisting from bad conduct, without calmness and concentration but only through Enlightenment.

IV-70-72. One fears never (and from nothing) on knowing the nature of the self as Bliss unequalled, attributeless and one mass of truth and consciousness. That is beyond all that is beyond, greater than the greatest, lustrous and eternal in nature, wise, ancient Being, worshipped by all gods. As a rule 'I (am) Brahman' these two words are for the liberation of the great. Whereas 'Not Mine' and 'Mine' give liberation and bondage (respectively).

IV-73-75. The creation (of the world) is assumed (projected) by God starting from the vision and ending with Entry (from Generation to Dissolution) in the form of Jiva, Ishvara etc. The nature of the animate and the inanimate worldly life from waking to liberation is projected by Jiva.

Schools from the Trinachiketa to the Yoga depend on Ishvara's illusion (on the still lower level); from the Lokayata to Sankhya the schools depend on Jiva's illusion. Hence, the aspirants to liberation should not consider these schools (being illusory) but the (essential) truth about Brahman is to be considered with steadiness.

IV-76-82. Only one who looks upon everything in relation to consciousness is the knower proper, Shiva, Vishnu and Brahma. Without a good preceptor's grace it is hard to give up objects, to see truth and (to realize) the pristine state. The pristine state is naturally realized by a Yogin who has power generated in him and has given up all (worldly) activity.

When a man perceives even a little difference (between these) then, there will be fear for him, doubtless. A person with wisdom as the eye sees the supreme as present everywhere - one without wisdom does not, like a blind man, the sun.

The Supreme Being is knowledge alone - so a mortal becomes immortal only by vision of Brahman. When the Great beyond is seen, the knot of the heart snaps, all doubts are smashed and all (worldly) actions die away.

IV-83-87. Be devoted to Samvid, with single attention, giving up the non-spiritual attitude and unaffected by the condition of the world. In a desert all the water (in mirages) is an illusion - only the desert is real; (similarly) on reflection all the three worlds are nothing more than chit.

He who remains giving up what is implied and expressed is Shiva himself, the best of the Brahman-Knowers. That un-decaying being is the substratum (of all), without comparison beyond words and mind, eternal, omnipotent, omnipresent and subtle.

The mind and the world are (only) the blooming of the Supreme Being; worldly life is reduced by the restraint (of the mind) and non-restraint (of the spirit).

IV-88-106. I shall tell you the means of curing mental ills - giving up whatever object is attractive, one attains liberation. Pity that worm of a man who cannot do this giving up which is absolutely good and dependent on oneself.

The auspicious path cannot be got without subduing the mind which is giving up desires and which can be achieved by one's own effort. When the mind is cut by the weapon of non-projection, then is achieved (realized) the Brahman, omnipresent and tranquil. Hold yourself, un-excited, released from thought of worldly existence, having great wisdom - the swallowed (controlled) mind is the place of knowledge.



Resorting to great effort, making the mind non-mind, meditating in the heart, with the edge of the wheel of consciousness. Kill the mind without hesitation; your (internal) enemies will not bind you.

'I am he, this is mine', the mind is only so much - this is cut down by the knife of non-projection. The mind is blown away only by the wind of non-projection, like the bank of clouds in the autumn sky. Let the winds of deluge blow, let the oceans become one (to destroy the world), let all the twelve suns blaze; the mind is not affected.

You remain intent upon that state of the empire of truth which can only be non-projection and which gives all success.

Nowhere is the mind seen to be without fickleness - it is the nature of mind, just as heat is that of fire. This power of pulsation existing as mind - know this to be the power which is the ostentatious world. The mind without wavering is said to be Amrita. The same is said to be liberation in the Shastraic doctrine.

This wavering which is another name for ignorance - destroy this with reflection. Sinless one, be free from projections (vikalpas) attaining that position with which the mind becomes united by means of human effort.

Hence, resorting to (human) effort, possessing (i.e. Controlling) the mind with the mind, be firm and free from anxiety, in the place without grief. Only the mind can control the mind firmly - who can control a king except another king?

For those grasped by the crocodile of desire and fallen into the ocean of worldly life and carried away (tossed about) by the whirlpools, only the mind is the life-boat. Break the mind, with the mind, the rope, uplift yourself from worldly life - which cannot be crossed by another.

IV-117-115. Whatever propensity called the mind arises from previous (other) impulses, these wise one is to avoid and from this there will be reduction of ignorance. Give up the tendency to differentiate; giving up the instinct for (worldly) enjoyment - then giving up both positive and negative (tendencies), be blissful without mental projection.

The avoidance of desire towards whatever is seen is the destruction of the mind, of ignorance. Freedom from desire is extinction (liberation), acceptance of desire is misery.

In the un-enlightened people ignorance is seen to exist. How can it exist in a person of sound wisdom, being accepted only in name? Ignorance swings a person on the steep rocks of samsara, having the thorny bushes of misery, not when ignorance dies away leading to the desire for perception of the self, reducing delusions. When everything is seen, this desire too melts away.

This ignorance is only desire, its destruction is said to be liberation - this results by the destruction of projections. The intense darkness, ignorance, is reduced when, in the sky of the mind, the night of propensities fades away, by the sight of the sun of consciousness.

IV-116-121. The supreme lord is the ineffable conscious principle present every where and devoid of mental misery. All this (cosmos) is Brahman, eternally conscious, un-decaying. The other thing namely mental projections, does not really exist.

Nothing is really born, dies in this triad of worlds, nor is there any reality in various stages of things; only Pure Consciousness is real, which is aloof, shining by itself common to all and free from mental torment.

When this is ever realized as pure, untroubled, serene, calm and unchanging, this mind realizes through reflection - the mind is called so because of reflection.

IV-122-125. So, this thought caused by force, is destroyed by resolution. The mind is bound strongly by the resolution 'I am not Brahman'; it is released by the resolve 'I am Brahman'; it is bound by the concept in keeping with the thought 'I am, lean, bound by misery; I have hands, feet etc.' Whereas, it is released by the conviction following the thought 'I am not miserable, I have no body, the soul is not bound'. One is liberated when ignorance dies away, by the internal conviction. 'I am not the flesh, the bones; I am beyond the body'.

IV-126-131. This ignorance is due to imagination, by conceiving the non-spirit as spirit. Resorting to great effort, with supreme resolve, and abandoning desire at a distance, be blissful without fancy.

My son, my wealth, he is mine - such propensity leaps about by the tangle of senses. Do not be ignorant, be wise; give up involvement is samsara - why do you wail like an ignorant person by such attachment? What is this body of yours, dull, dumb, impure lump of flesh, for which you are overpowered by worldly pleasure and pain?

It is strange that the true Brahman is forgotten by people! May you not be smeared by attachment when you are active.

Strange also that mountains are bound by lotus fiber! This universe is perturbed by the ignorance which is non-existent! Mere grass has become adamant!

V-1-7. Then I shall speak truly of the seven steps of ignorance, seven of wisdom. The stages between are countless and produced otherwise.

Liberation is existence in natural (spiritual) condition; lapse from it is the concept of 'I' - attributes like desire and hate, born of ignorance, are not for those who do not swerve from their nature as a result of the realization of pure consciousness.

The fall from spiritual nature, the drowning of consciousness in mental matters; there is no other delusion, now or in future, than this.

The existence in spiritual nature is said to be the destruction of mental activity, being in the middle (unaffected), when the mind goes from object to object. The existence-supreme in nature is remaining like stone, all ideation dying out, free from waking and sleep.

That is one's own (spiritual) nature which is not inert, the non-pulsating (placid) mind, when the ego-aspect is dead.

V-8-20. Waking in seed state, (simple) waking, great waking, etc., the seven-fold delusion -when these combine among themselves, they become manifold; hear of its nature.

The first stage is the consciousness undesirable, pure condition, taking the name of mind, Jiva etc.,

which will come into existence. Waking existing as seed (potential) is said to be waking-in-seed - this is the new or first condition of consciousness.

The waking state (second): after the new stage, the (subtle) concept 'I', 'Mine' arising purely - this is waking, non-existent earlier.

The great waking: the broad (gross) concept arising in a previous birth as 'I' and 'Mine'.

The Waking-Dream: The 'kingdom' of the mind, which has developed or not, as identifying one's self with these.

The dream state: it is of many kinds arising from the waking state, in the form of two-moons, shell-silver, mirage etc. The reflection by the awakened person 'this was seen only a short time; it will not arise - Because of not seeing for long, it is like the working state.'

The dream-waking state: the inert condition of Jiva, giving up the six conditions.

The deep sleep is filled with the future misery - in which condition the world is merged in darkness.

The seven stages have been spoken by me of ignorance - each of these has hundreds of varieties with various splendours.

V-21-35. By knowing the seven stages of knowledge, one will not be sub-merged in the mire of illusions. Many schools speak variously of the stages of Yoga but only the following are acceptable to me: liberation follows after the seven stages.

The first stage of knowledge - is auspicious desire, the second is reflection, the third is thinning of the mind, the fourth is attainment of Sattva, then detachment, the sixth is reflection on objects and the seventh is of the Turiya.

Their explanation: The wise say that the auspicious desire is the desire following detachment - meditation 'why do I remain like a fool, being looked upon by good people?'

Reflection is good activity (tendency) after the practice of detachment and contact with scriptures and good people.

Thinning of the Mind is the condition where the attachment to sense-objects is reduced by means of auspicious desire and reflection.

Sattvapatti is the mind in the pure Sattva condition by the practice of the above three stages.

The Asamsakti stage is the developed condition, without even a trace of involvement, by means of the practice of the four stages.

Padarthabhavana is the sixth stage resulting from the five stages, delighting in the spirit firmly by the non-contemplation of objects internal and external.

The 'Fourth' (Transcendental) condition (here the seventh) is concentration on one's nature, seeing no real difference, by the long practice of the six stages - this is the stage of Jivanmukti.

The stage 'Beyond the Fourth' is the stage of liberation without the body.

V-36-40. Nidagha, those who have reached the seventh stage, delight in the spirit - they do not drown in pleasure and pain. They do (or not do) whatever is only relevant and minimal. They perform actions following the past, awakened (impelled) by those nearby, like one waking from sleep.

These seven stages can be known only by the enlightened - reaching which condition, even animals, barbarians etc., are liberated with or without the body surely.

Wisdom indeed is the breaking of the knot and the liberation - the dying of the illusion of mirage.

V-41. But those who have crossed the ocean of illusion - they have reached the high position.

V-42-43. The means of calming the mind is said to be Yoga. This is to be known as having seven stages which lead to the status of Brahman.

V-44. There, there is no feeling of 'you' and 'I', one's own and another or the perception of existence or non-existence.

V-45. All is calm (needing) no support, existing in the ether (of the heart), eternal, auspicious, devoid of ailment and illusion, name and cause.

V-46. Neither existent nor-existent, nor in between, nor the negation of all; beyond the grasp of mind and words, fuller than the fullest, more joyful than joy.

V-47. Beyond (worldly) perception, the limit of one's hope (horizon) extensive, there is no existence of any thing other than pure cognition.

V-48. The body exists only when there is the relationship of the perceiver, the perceived and the vision connecting them, whereas this position (of liberation) is devoid of such relation (of the distinct) Perceiver, Perception and object.

V-49. In between the movement of the mind from object to object there is the unqualified essence of intelligence. This is immaterial perception, reflection; always identify yourself with That.

V-50. Your eternal essence (is), devoid of states like wakefulness, dream and deep sleep or Equalities like intelligence and inertness; always identify yourself with that.

V-51. Excluding that heart of stone, inertness, always identify yourself with that which is beyond the mind. Discarding the mind in the far distance (you see) you are that which is; be established as That.

V-52. First the mind was formed from the principle of the supreme Self; by the mind has this world, with its multitudinous details, been spread out. Wise men! The nihil, alluringly named, shines forth from the nihil as the blue does from the sky.

V-53. When the mind is dissolved, through the attenuation of mental constructions, the mist of cosmic fancies will stand dissolved. The one, infinite, unborn, pristine and pure Spirit shines forth within as the cloudless sky in autumn.

V-54. In the sky has sprung up a picture without a painter or a basis (i.e. canvas). It has no perceiver; (it is) one's own experience without the medium of sleep or dream.

V-55. In the conscious Self that is the witness, common, transparent and indisputable, as a mirror, are reflected all the worlds without willing (of any kind).

V-56. For curing the mind of its fickleness, deliberately reflect that the one Brahman is the Sky of the Spirit, the impartite Self of the cosmos.

V-57. As an immense rock, covered with main lines and sub-lines, learn to regard the one Brahman with the three worlds superposed on It.

V-58. Now it has been known that this problem world is not produced, as there is no second entity to serve as a cause. This alluring (world) may be looked upon as a marvel.

V-59. Long agitated (as I have been, now) I am at rest; there is nothing other than pure Spirit. Laying aside all doubts, discarding all sense of wonder, behold!

V-60(a). Repudiating all mental constructions, the principle of mindlessness (may be seen to be) the highest status.

V-60(b). (The sages), having liquidated their sins, have attained infinitude --

V-61(a). Those (sages) whose intellects are great and tranquil and who have risen above the mind.

V-61(b)-62. One who has reasoned out (the nature of things according to the Vedanta), the modifications of whose mind (objectively induced) have ceased, who has given up all reasoning (vis-a-vis objects), who has dismissed the objective realm, empty of values but has seized on what alone has eternal value, has a mind that conforms to the eternal Reality.

V-63-66. When the net of deep-seated impressions of empirical life is split as a fowler's net by a rat, when, due to dispassion's power, the knots of the heart are loosened, one's nature as Brahman becomes crystal clear owing to the experiential Knowledge (of Brahman) even as muddy water treated with the Kataka-powder. Now one experiences the eternal Witness; no longer one beholds the inert (non-Seen). While (yet) living one is awakened to the supreme Truth that alone is to be realized. One is totally oblivious of the ways of the world, shrouded in the thick gloom of delusion; and due to an eminent degree of mature dispassion, one ceases to have any relish for even the so-called delectables that are (in fact) dry and tasteless.

V-67. Like a bird from its cage, from delusions flies forth the mind devoid of attachments, frailties, dualities and props.

V-68. The mind filled with (Truth) shines like the full-moon vanquishing all meanness born of perplexities and dismissing all dilemmas due to (idle) curiosities.

V-69. Neither I nor aught else exists here; I am but Brahman that is Peace' - thus perceives he who beholds the link between the existent and the non-existent.

V-70. As the mind indifferently contacts objects of the senses of sight, etc.; when encountered by chance, so does the man of steadfast intellect regard (courses of) action (in his daily life).

- V-71. Experience lived through knowledgeably alone proves satisfactory. The thief recognised and befriended is no longer a thief but turns out to be a friend.
- V-72. As an unplanned journey to a village, when accomplished, is treated (without) elation) by the travelers, so is the splendour of enjoyment (that may fall to their lot) deemed by those who know.
- V-73. Even a little diversion of the well-controlled mind is reckoned quite ample; no elaboration of it is sought as such (elaboration) is a source of (future) afflictions.
- V-74. A King liberated from detention is glad to eat (but) a morsel. One un-attacked and un-detained hardly cares for his (entire) kingdom.
- V-75. Locking one arm in the other, setting one row of teeth on the other and putting some limbs against others, conquer the mind.
- V-76. From this sea of empirical life there is no way out except victory over the mind. In this vast empire of hell, hard to subdue are one's and adversaries - the sense-organs - who ride on the unruly elephants, the sins, and are armed with the long arrows of cravings.
- V-77. In the case of one whose egoistic vigour has been attenuated and who has vanquished his foes, the sense-organs, latent impressions, intent on enjoyments, wear off as lotuses do in winter.
- V-78. Like no eternal spirits; latent impressions cut capers only as long as the mind remains unvanquished for lack of intense cultivation of the non-dual truth.
- V-79. Of the men of discrimination, the mind, I deem, is a servant as it accomplishes what is sought; a minister as it proves the cause of all gains; and a loyal chieftain as it regulates the assailing sense-organs.
- V-80. The mind of the wise, I deem, is a loving spouse as it pleases; a protective parent as it guards and a friend as it marshals the best (arguments)
- V-81. The paternal mind, well studied with the eye of the Shastras and realized in (the light of) one's own reason; abolishes itself in yielding supreme perfection.
- V-82. Extremely perverse and inveterate (in itself), (once) well-awakened and controlled and purged, the delightful mind-gem shines (in one's heart) powered by its own virtues.
- V-83. O Brahmin! To win perfection be luminous after washing clean, in the waters of discrimination, the mind-gem steeped in the mire of many flaws.
- V-84. By wholly overcoming the inimical senses, resorting to sovereign discrimination, and beholding the Truth with the intellect, crosses the sea of empirical existence.
- V-85. The wise know that concern, as such, is the abode of endless pains; they also know that unconcern is the home of joys, both here and hereafter.
- V-86. Bound by the cords of latent impressions this world revolves (constituting empirical life). In manifestation, they agonise; when obliterated they make for well-being.

V-87. Though intellectual, though extremely and variously learned, though high-born and eminent, one is bound by cravings as a lion is with a chain.

V-88. Resorting to supreme personal endeavour and perseverance and conforming to Shastraic conduct unwaveringly, who may not win perfection?

V-89. I am this entire cosmos; I am the supreme Self that lapses not. Nothing other than me is - this vision is the supreme assertion of the Self as 'I' (or, the first level of self-assertion).

V-90. I transcend all; I am subtler than a hair's tip' - such, O Brahmin, is the second and beneficent mode of self -assertion.

V-91. This (mode) promotes liberation and not bondage. (Witness) the case of the liberated in-life.

V-92. The conviction that I am no more than a bundle of parts like hands, feet, etc.; is the third mode of self-assertion - it is empirical and petty.

V-93. This root of the evil tree of empirical life is wicked and must be renounced. Smitten by this, the worldly man rapidly falls ever lower.

V-94. Discarding this wicked mode of self-assertion from one's life, in due course, by virtue of the beneficent mode, one achieves liberation in peace.

V-95. Resorting to the first two non-worldly modes of self-assertion, the third worldly mode that occasions pain must be renounced.

V-96. Next discarding even the first two, one becomes free from all modes of self-assertion and thus ascends to the transcendent status (of freedom).

V-97. Bondage is nothing but craving for objective enjoyment; its renunciation is said to be liberation. Mind's affirmation is perilous; its negation is great good fortune. The mind of the Knower tends to negation; the mind of the ignorant is the chain (of bondage).

V-98. The (timeless) mind of the Knower is either blissful or blissless; neither fickle nor stirless. It neither is nor is not. Nor does it occupy a mind position among all these - so maintain the wise.

V-99. Just as, due to subtlety ether, illumined by the Spirit, is not (objectively) perceived, so the impartite Spirit, though all perceiving, is not observed.

V-100. The imperishable Spirit, free from all imaginings and beyond nomenclature, has been assigned designations like one's Self, etc.

V-101-102. Transparent like a hundredth part of ether, partless as manifested in those who know, ever aware of the sole Self of all that is pure in empirical life, this Spirit neither sets nor rises; neither rises up nor lies (low); neither goes nor returns; it is neither present nor absent here.

V-103. This Spirit has a flawless mode (of its own), indubitable and propless.

V-104. At the very outset, purify the disciple through excellence such as mind's tranquility, restraint of sense-organs, etc. Next impart to him the teaching that all this (world) is Brahman, viz., the purified Thou.

V-105. One who teaches an ignoramus or half-awakened (disciple) that 'all this is Brahman' will (in effect) plunge him in an endless series of hells.

V-106. But a disciple whose intellect has been well-awakened, whose craving for objective enjoyments has been extinguished, and who is free from all 'expectations' is rid of all impurities born of nescience; the wise teacher may instruct him.

V-107. Like its effulgence where there is light, like the day where there is the sun, like the fragrance where there is a flower, so is there a world where there is the Spirit.

V-108. When the view-point of Knowledge is purged, when (the dawn of) awakening spreads vastly, this very world will cease to appear as real.

V-109. Established in yourself, you will realize aright the strength and weakness of the flood of my words (of instruction) - (you will realize it) by the highest mode of nescience that spurs the effort to wipe out the sphere of the petty Self.

V-100. By it (the highest mode of nescience) is won the knowledge that consumes all errors, O Brahmin! One missile puts another out of action; one flaw destroys its opposite.

V-111. One poison may be neutralised by another; an enemy may destroy another. Such is the wonderful riddle of elements that pleases through self-destruction!

V-112. The real nature of this riddle is not perceived. As it is observed, it perishes - observed with the flaming imagination whose content is: 'in Truth it exists not at all'.

V-113. He who cherishes with the (creative) and liberating imagination (the thought that) all this is spirit, that the perception of difference is nescience, should renounce this (nescience) in all possible ways.

V-114. Sage! That ultimate Status which is said to be imperishable is (in truth) not won. Twice-born sage! Speculate not as to whence this (nescience) has arisen.

V-115. Speculate rather on: 'how shall I destroy it? Once it is dissipated and dispelled you will (renunciation) cognise that status.'

V-116. That integral status (includes the knowledge) 'Whence this Maya has come and how it has perished. Therefore try to treat (with remedies) this abode of diseases (i.e. Maya).'

V-117-118(a). So that she may not subject you again to the sufferings of birth (etc.). The sea of the Spirit shines forth in one's Self with its splendid inner vibrations. With certitude meditate inwardly that is homogeneous and infinite.

V-118(b). The power of the Spirit in the sea of the Spirit is a slightly agitated state of the latter.

V-119. Like a wave in the sea, that pure Power shines forth there, just as the wind automatically blows in the sky.

V-120. In the same way, the Self in itself, by its own power, becomes mobile. That omnipotent Deity flashes forth for a moment.



V-121. Whose potencies of space, time and action are not enhanced (by any means); who is pre-eminently established in her infinitude, being fully conscious of her own essential nature.

V-122. Un-comprehended, She brings into being a finite form. When that supremely enchanting Deity brings forth that (finite) form.

V-123-124(a). Other ideas (views), names, number, etc.; follow her. The individual self ('Knower of the field') is the designation of this form of the Spirit, O Brahmin; it is the basis of space, time and activity, and its forms are rooted in manifold (mental) constructions.

V-124(b). He ('the Knower of the field') generating latent impressions, again, assumes the form of egoism.

V-125. The tainted egoism, as determiner, is called intellect, which, imagining forms, becomes the base for cogitation (or mind).

V-126. With its profuse imaginings the mind slowly is (transmuted into) sense-organs. The wise deem the body with its hands and feet (nothing but) the senses.

V-127. Thus, indeed, in stages descends the Jiva, bound by the cords of imaginings and impressions, and encompassed by a multitude of sufferings.

V-128. The potent Spirit, thus degenerating into dense egoism, passes voluntarily into bondage as a silk-worm in its cocoon.

V-129. And, like a lion in chains, becomes totally dependent finding itself within a net of its own imaginings and nothing more.

V-130. Sometimes (it operates as) mind, sometimes as intellect; sometimes as cognition; sometimes as (pure) action. Sometimes it is egoism and sometimes it is held to be what is thought.

V-131. Sometimes it is called Prakriti and sometimes it is held to be Maya. Sometimes it is designated a 'flaw' and sometimes referred to as 'action'.

V-132. Sometimes it is proclaimed as bondage and sometimes accounted the 'eight-fold case'. Sometimes it is said to be avidya and sometimes it is identified with 'desire'.

V-133. Bearing within itself, as its seeds the fig-tree, this entire empirical sphere that fashions the cords of cravings, the Jiva is verily a tree sans fruits.

V-134-135(a). O Brahmin! Like an elephant stuck in the morass, is the mind consumed in the flames of worries, crushed by the python of rage, attached to the waves of the sea of lust, and oblivious of its own grand progenitor (the Spirit): -- rescue it.

V-135(b)-136. Thus are the Jivas (living beings) phases of the Spirit and established through bringing the empirical sphere into being. Their forms, in lakhs and Crores, have been assigned by Brahma. Numberless (Jivas) were born in the past and even now are being brought forth on all sides.

V-137. Others also will be born like multitudes of water-drops from a water-fall. Some of them are in their first birth; others have (already) had more than a hundred births.

V-138. Yet others have (already) had countless births. Some will have two or more births, besides. Some are born as sub-human and super-human beings, gifted with music and Knowledge; some as mighty reptiles.

V-139. Some of (these living beings) are (to be identified with) the sun, the moon and the lord of waters; others with Shiva, Vishnu and Brahma. Some divided themselves as Brahmins, Kshatriyas, Vaishyas, Sudras.

V-140. Others with grass, herbs, trees, with their fruits, roots and winged insects. Jivas are (also to be identified with) trees like the Kadamba, the Jambira, the Sama, Tala and Tamala.

V-141. And with mounts like Mahendra, Malaya, Sahya, Mandara and Meru; and with the seas of salt water, milk, ghee and sugarcane-juice.

V-142. And with the vast quarters, and fast-running rivers; some of these sport high above (the earth); some descend and again fly upwards.

V-143-144(a). Hit ceaselessly by death, as though they are balls hit by the hands, these Jivas are ceaselessly struck down by death as balls are by the hand. Having undergone thousands of births, again, some unwise ones despite (a degree of) discrimination, fall into the turmoils of worldly life.

V-144(b)-145. The principle of the Self, undetermined by space, time, etc.; by virtue of Its power, just sportively assumes a body spatial and temporal. Possessed of innate tendencies (to manifest) various orders of living beings, Itself is the supreme (Lord and Creator) that becomes the mind, that is unstable and inclined to construction and dissolution.

V-146-148(a). In the beginning in a moment, the Constructive Power of the Mind fashions the transparent (image of) space inclined to own, as its essence, the seed of sound. Then, becoming dense, by the process of gross vibrations, that mind brings forth the vibrations of air inclined to own the seed of touch.

V-148(b)-149(a). Of these two space and air, the bases of sound and touch, by intense repetitive frictions, is generated the fire.

V-149(b)-150. Then the mind enriched by these three including rudimentary form proceeds to the notion of pure liquidity and, instantaneously, becomes aware of the coolness of water followed by the perception of water.

V-151. The mind thus enriched by such attributes meditates all at once on rudimentary smell; thence arises the perception of the earth-element.

V-152. Next this body encompassed by the rudimentary elements discards its subtleness beholding in the sky a flash like a spark of fire.

V-153. Conjoined to the element of egoism and the seed of the intellect, this bee in the lotus of the elemental heart is (now) styled the Puryashtaka.

V-154. Due to intensity of yearning in it, by meditating on a resplendent embodiment, the mind grows grosser as a Bilva-fruit does through the process of ripening.

V-155. That effulgence in the sky, shining like liquid gold in a crucible, assumes a form with definite contours by virtue of its inherent nature.

V-156. Upwards is the round head; downwards the feet. Of the two sides are the hands and in the middle what functions as the belly.

V-157(a). In course of time the body (indwelt by the mind) gets fully developed and becomes flawless.

V-157(b)-158(a). That same divine Brahma, the grandfather of the entire world, gets established in intelligence, purity, strength, energy, forms of knowledge and lordship.

V-158(b)-160(a). Beholding his own attractive and pre-eminent body, the blessed Lord, the range of whose perception embraces all the three divisions of time, wondered what first would make its appearance in this supreme space whose essence is pure Spirit and whose limits are nowhere.

V-160(b). Thus wondered Brahma whose vision was as flawless as that of Shiva.

V-161. In large groups he beholds bygone orders of (cosmic) manifestation. Next he recollected them all in the due order of all their attributes.

V-162. (Then) sportively he fashioned, by (sheer) imagination, variegated living beings with their unique patterns of behaviour - the whole constituting, as it were, a city in the sky.

V-163. For securing their happy state as well as liberation, for attaining righteousness, love and wealth, he set up Shastras endless and varied.

V-164. As the existence of the world has been set up by mind in the form of Brahma, it lasts only as long as Brahma; with his destruction, the world too perishes.

V-165. O best of Brahmins, in reality nothing anywhere, at any time, is born or is destroyed. All that is seen is unreal (neither is nor is not).

V-166. Give up the idle show of empirical life, a very pit of the serpents of cravings. Knowing this to be unreal, reduce them all to the status of their ground.

V-167. Vis-a-vis 'the city in the sky', whether adorned or not, or the parts of its constitutive case (the nescience), progeny etc., what rationale is there for pleasures and pains?

V-168. Sorrow - and not a sense of gratification - is in order as regards wealth and spouse in their nourishing state. Who can have a sense of reassurance here as the nescience of delusion gets more and more entrenched?

V-169. Those very (empirical) experiences which, in their abundance, cause a fool to get attached (to this world) are the source, in the case of a wise man, of his dispassion.

V-170. Therefore, Nidagha, with your awareness of Truth, cultivate indifference to whatever has perished among the activities of empirical life and accept whatever offers itself.

V-171. The marks of a man of discrimination are spontaneous indifference to experiences that do not come of their own accord and hearty acceptance of those that do.

V-172. Knowing and resorting to the untarnished middle status between the real and the unreal, neither cling to nor fly from the objective realm, external or internal.

V-173. The intelligence of a wise and active man, free from attachment and aversion, remains untarnished like a lotus leaf un-moistened by water.

V-174. O twice-born (sage), if the glamour of objects charms not your heart, then, having grasped what ought to be known (achieved true wisdom), you have crossed the sea of empirical life.

V-175. In order to win the pre-eminent Status separate, by means of supreme wisdom, the functioning mind from (all) latent impressions as one does a strong scent from the flower.

V-176. The superior men of discrimination who board the Ship of Wisdom cross this sea of empirical life full of the waters of latent impressions.

V-177. Those men who know this world as well as what is beyond conform to all things. They neither shun nor seek the ways of the world.

V-178. The sprouting of mental construction consists in Spirits' proneness to objects ('knowables') - the Spirit that is infinite, that is the Truth of the Self, and that is Universal Being.

V-179. That very sprouting having lightly come into being gradually fills out, developing into the mind; then it promotes inertness like a cloud.

V-180. Imagining objects as other than the Self, as it were, the Spirit is transformed into a constructive process, as it were; just as a seed is into a sprout.

V-181. (Mental) construction is indeed the process of putting together (of constituents); it comes automatically into being and waxes fast unto pain, never unto delight.

V-182. Indulge not in mental construction; in a state of stability, dwell not on positive existence. Persevere in stopping mental construction. Thus one never again pursues the trail of construction.

V-183. By the mere absence of imagination, (the process of) mental construction dwindles automatically. (One act of) construction leads to another. Mind battens on itself, O sage!

V-184. Getting (off construction) abide in the Self. Once this is done, what can prove difficult? Just as this sky is empty, so is the entire cosmos.

V-185. Wise Brahmin! Just as a paddy husk or the black coating on copper, through effort, is destroyed so also may the mental impurities of man.

V-186. As a grain of paddy, the innate impurity of a Jiva, too, can be destroyed in ample measure. There is no doubt in that. Therefore, strive.

VI-1. Giving up the deeply felt and seductive glamour, consisting in imagination, of empirical life, you remain what you (really) are; O sinless one! Sportively roam the world.

VI-2. By means of the trenchant and creative thought, "I am a non-agent in all contexts", there remains but the (perception of) sameness, called, "supreme immortality".

VI-3. In regard to all elaborations of pain due solely to one's sense of agency, (finally) there remains but sameness when one's mental constructions dwindle away.

VI-4. This sameness, amidst all emotional moods, is the status grounded in Truth. Anchored in it the mind is no more reborn.

VI-5. O, sage! Renouncing all forms of agency and non-agency and abolishing the mind, you remain what you (really) are; be steadfast.

VI-6-7. Stead-fast in the final stability, give up the very tendency to renunciation. Giving up everything together with its cause - the dichotomy between Spirit and mind, light and darkness, etc.; the latent impressions and what generates them - as well as the vibrations of vital breath, (be you) sky-like with a stilled intellect.

VI-8. Having totally wiped out from the heart the massed rows of latent impression, one who remains free from all anxiety is the liberated, is the supreme Deity.

VI-9. I have seen all that is worth seeing; through delusion have I wandered in all the ten directions of space. For the ignorant who roams, through reasoning, (the regions of) empirical existence, the latter shrinks into the dimensions of a cow's hoof.

VI-10. In the body with its ins and outs, up and down, in the regions between, here and there, there is the Self; there is no world that is not the Self through and through.

VI-11. There is nothing in which I am not; there is nothing which is not That, through and through. What more do I want? All things are essentially Being and Spirit, pervaded by That.

VI-12. All this is indeed Brahman; all this extended reality is the Self. I am one and this is another - give up this delusion, O sinless one!

VI-13. The superimposed (objects) cannot possibly be in the eternal, extended and undivided Brahman. There is neither sorrow nor delusion or old age or birth.

VI-14. What (in reality) is here only that exists. Always be calm, experiencing things as they occur and entertaining no desire whatsoever.

VI-15(a). Neither shunning nor grasping, be always calm.

VI-15(b)-16. Magnanimous one! Flawless cognitions swiftly fly to him who finds himself in his last birth, just as pure pearls lodge themselves in the best bamboo. This example has been offered to suit best those who develop dispassion.

VI-17. The certitude of the joy of cognition (results from) intimate contact of the perceiver and the object. We duly meditate on that stable Self, manifest in the truth of one's self (the source of the joy of cognition).

VI-18. Giving up the seer's perception and the object together with latent impressions, we duly meditate on the Self that manifests itself first as perception.

VI-19. We duly meditate on the eternal Self, the illumination of all lights, that occupies the middle ground between the "is" and the "is not".

VI-20. Discarding the Lord who reigns in the heart, those who run after (some other) God are in fact seeking a gem after casting away the Kaustubha already in their possession.

VI-21. As Indra smites mountain peaks with his thunder-bolt, so should one strike, with the rod of discrimination, these adversaries in the form of sense-organs, both active and passive.

VI-22. In the evil dream (seen) in the night of empirical life - in this empty illusion of the body - everything experienced (as the extended) delusion of empirical life is impure.

VI-23. In childhood one is stupefied by ignorance; in youth one is vanquished by woman. In the period that remains one is worried by one's wife. What can one - the meanest of men - accomplish?

VI-24. (But wail as follows): Unreality rides on the top of existence; ugliness on the top of things lovely; pains ride on the top of pleasures. What single entity may I resort to?

VI-25. Even those men pass away on the closing and opening of whose eyes depend world's disaster or prosperity. Of what account are folk like my (humble) self?

VI-26. Empirical life is said to be the very limit of sufferings. When (one's) body has slipped into its depths, how can pleasure be won?

VI-27. I am awake! I am awake!! Here is the wicked thief (who has been pestering me, viz.,) the mind. I shall destroy him; I have long been under his assault.

VI-28. Don't be depressed. Seek not to seize what is fit only to be eschewed. Giving up (ideas of both) rejection and seizure, remain rooted in what is neither to be rejected nor seized; be wholly firm.

VI-29-30. The Knower rid of things to be rejected or seized has, without latent impressions, qualities (such as): freedom from desire and fear, conation and action; eternity, equality, wisdom, gentleness, certitude, steadfastness, amiability, contentment, charity and soft-spokenness.

VI-31-32. With the sharp needle of (penetrating) intelligence, tear up the nest cast by the fisher-woman of Craving in the waters of transmigratory life - a net made of the cords of (variegated) thoughts, even as a strong wind scatters (the vast) net of clouds. Then abide in the vast status (as immutable Brahman).

VI-33. Cleaving the mind with the mind itself as one does a tree with an axe and attaining the holy status at once be steadfast.

VI-34. Standing or moving, sleeping or walking, dwelling in a place, flying aloft or falling down, inwardly sure that (all) this is but unreal, eschew (all) clinging.

VI-35. If you depend on this objective (world), you have a mind and are in bondage. If you reject the objective (world), you have no mind; you are liberated.

VI-36. "Neither am I nor is this real" - so thinking remain absolutely immovable, in the intervals of subjective and objective awareness.

VI-37. Rid of what enjoys and what is enjoyed, set in the middle ground between the object and its enjoyer, be ever given to the contemplation of your Self as (pure) awareness.

VI-38. Dwelling on "the taste", be filled with the supreme Self; resorting to the propless, steady yourself off and on.

VI-39. Those who are bound by ropes are released: (but) none in the grip of craving may be released by anyone. Therefore, Nidagha, shed craving by renouncing all mental constructions.

VI-40. Cutting through this innate and sinful craving whose essence is egoism with the needle of self-abnegation, be stationed in the border land of the future and the present, entirely quelling all fear whatsoever.

VI-41-43. Rejecting the inveterate idea. "I am (the very) life of these objects and these objects are my (very) life!" "Without these I am nothing and they are nothing without me" and reflecting, "I do not belong to (any) object and no object belongs to me", the intellect becomes tranquillized and the actions are performed in a sporting spirit. Latent impression (of such an agent) stands renounced. This renunciation, O Brahmin, is extolled as worthy of profound meditation!

VI-44. Due to the equilibrium of the intellect, total obliteration of latent impressions is acquired. That (indeed) should be deemed the obliteration of latent impressions, having won which one gives up (even) the body as one is free from all sense of possessions.

VI-45. He is called the Jivanmukta (Liberated-in-life) who lives after giving up all conceivable objects; for he has recreatively given up all latent egoistic impressions.

VI-46. Having given up all baseless (mental) constructions and the latent impressions, he who has won tranquility is the best among the Knowers of Brahman; he is the liberated. His renunciation may only be deduced.

VI-47-48. These two fearless ones, unconcerned about pleasures and pains that occur in the due course of time, have achieved the status as Brahman - the (passive) renouncer and (the active) Yogin, both of whom are self-disciplined and tranquillized. O Lord of sages! For they neither strive for nor reject anything amidst the inner, mental modifications.

VI-49-50(a). He is called the Jivanmukta who lives as one in dreamless sleep, who is neither lifted up nor depressed by the emotions of joy, intolerance, fear, anger, lust and helplessness and who is free from all objective pre-occupations.

VI-50(b). The craving born of latent impressions, oriented towards external objects, is said to be bound.

VI-51-52(a). The same freed from latent impressions bound up with objects, as such, is said to be liberated. Know that the desire culminating in the prayerful thought, "let this be mind", to be a strong chain that spawns suffering, birth and fear.

VI-52(b)-53(a). The magnanimous man renounces (this enchaining desire) vis-a-vis objects both real and unreal and wins the status that is sublime.

VI-53(b)-54(a). Then outgrowing the attachment both to bondage and liberation and the states of pain and pleasure - attachment both to the real and unreal - remains unshaken like the unagitated ocean.

VI-54(b). Good Sir, man may have a four-fold certitude.

VI-55. Engendered by (my) mother and father, I am (the body) from the foot to the head. This particular certitude, O Brahmin, results from the observation of the worries of bondage!

VI-56. Good men have second kind of certitude that promotes liberation - viz.: "I am beyond all objects and beings; I am subtler than the tip of a hair".

VI-57. Best of Brahmins, a third kind of certitude has been affirmed promotive of liberation alone (consisting in the thought) " All this objective world, the entire indestructible universe, is but myself".

VI-58. Also there is a fourth certitude, yielding liberation (that consists of the assertion) "I and the entire world are empty and sky-like at all times".

VI-59. Of these the first is said (to result from) the craving that earns bondage. Those having the last three are sportive, extremely pure and are liberated in this (very) life. Their cravings have been (wholly) purified.

VI-60. Great-souled (sage), the mind seized with the certitude "I am everything" is never born again to taste of sorrow!

VI-61. That Brahman has been (identified with) emptiness, Prakriti, Maya and also consciousness. It has also been said to be "Shiva, pure Spirit, the Lord, the eternal and the self".

VI-62. There flourishes but the non-dual Power that is the supreme Self through and through; it sportively builds up the universe with (factors) born of (both) duality and non-duality.

VI-63. He who resorts to the status beyond all objects, who is through and through the Spirit that is perfect, who is neither agitated, nor complacent, never suffers in this empirical life.

VI-64. Who performs the actions that fall to his lot, ever viewing foe and friend alike, who is liberated from both likes and dislikes is neither sad nor hopeful.

VI-65. Who utters what pleases all; speaks pleasantly when asked; and who is conversant with the thoughts of all beings never suffers in this empirical life.

VI-66. Resorting to the primeval vision (of Reality) marked by the renunciation of all objects and Self-established, fearlessly roam the world, as a (veritable) Jivanmukta.

VI-67. Inwardly shedding all cravings, free from attachment, rid of (all) latent impressions, (but) externally conforming to established patterns of conduct and fearlessly roam the world.

VI-68. Externally simulating enthusiastic activities, but, at heart, free from it all, apparently an agent (but) really a non-agent, roam the world with a purified understanding.

VI-69. Renouncing egoism, with an apparent reason, shining like the sky, untarnished, roam the world with a purified understanding.

VI-70. Elevated, clean of conduct, conforming to established norms of conduct, free from all inner clinging, leading, as it were, an empirical life.

VI-71. Resorting to the inner Spirit of renunciation, apparently he acts to achieve (some) aim (or other). Only small men discriminate saying: One is a relative; the other is a stranger.



VI-72-73(a). For those who live magnanimously the entire world constitutes but a family. Resort to the status free from all considerations of empirical life, beyond old age and death, which are all mental constructions are extinguished and where no attachments finds lodgement.

VI-73(b). This is the status of Brahman, absolutely pure, beyond all cravings and sufferings.

VI-74(a). Equipped thus and roaming (the earth), one is not vanquished by crisis.

VI-74(b)-75. By the prop of detachment and excellences like magnanimity, lift up your mind yourself perseveringly in order to enjoy the fruit of Brahmic freedom. Through detachment, it achieves perfection along the path of negation (of the object).

VI-76-77(a). (The mind, then) is emptied of all cravings as the pure lake is (of water) in the season of autumn. Why is not an intelligent man ashamed of clinging to the same dry routine of insipid actions, day after day?

VI-77(b). Bondage is fashioned by consciousness (as subject) and its objects; once free from these, liberation follows.

VI-78. "Consciousness (Spirit) is never an object; all is Self" - this is the essence of all Vedantic doctrines. Resorting to this sure doctrine, behold (the world), intellectually and freely.

VI-79. "You will independently achieve the Self, the status of bliss (holding): I am Spirit, these worlds are Spirit, the directions (in Space) are Spirit; these manifested beings are Spirit".

VI-80-81. "I am the glory (mahas), devoid of objects and perceptions, wholly pure of form, eternally manifest, rid of all appearances, seer, witness, spirit, free from all objects, the full-orbed light in essence, for which no knowables exist, Knowledge pure and simple".

VI-82. "King of sages! With all mental constructions wiped out, all yearnings abolished, resort to the status of certitude and be self-established in the Self."

VI-83. The Brahmin seeker after Truth who dwells upon the Mahopanishad becomes a well versed Vedic scholar. (If) uninitiated, he becomes initiated; he becomes purified by fire, by air, by the sun, by the moon, by Truth, by all agents of purification. He becomes known to all gods; is cleaned (as if he has dipped) in all sacred waters. He dwells in the thoughts of all gods. He has (as it were) performed all sacrifices. To him accrue the fruits of having repeated the Gayatri sixty thousand times; of having repeated Itihasa and Puranas and Srirudra a Lac of times; of having repeated Omkara ten thousand times. He hollows the rows (of living beings) as far as the eye reaches; and seven generations both in the past and in the future. So declares Hiranyagarbha. 'Through repetition of sacred utterances one wins immortality' - this is the Mahopanishad.

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength. All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me. Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me. Om! Let there be Peace in me!  
Let there be Peace in my environment! Let there be Peace in the forces that act on me!

Here ends the Mahopanishad, included in the Sama-Veda.

## 9. Maitrayani Upanishad

*Translated by Dr. A. G. Krishna Warriar*

Published by The Theosophical Publishing House, Chennai

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

### PRAPATHAKA ONE

The King Brihadratha, setting up his eldest son as king, deeming the body to be impermanent, getting detachment, went to the forest. He performed great penance and stood looking at the sun, arms uplifted. At the end of a thousand years the sage Sakayana approached (him) like, fire without smoke, burning with his luster and said 'Oh King, arise and choose a boon'. He bowed and said, 'Sir, I am ignorant of the self. You know it; please impart it'.

'This has happened in the past, and is impossible, ask for other desires'. But the King touched his feet and said, 'Sir, what is the use of enjoyment in this body which smells badly and is a mass of bones, skins, etc., attacked by lust, anger, etc., separation from near and dear people, hunger, thirst etc. We see that all this is decaying, like flies and mosquitoes which live and die.

Great kings Dudyumna, Bhuridyumna, Indradyumna, Kuvalayasva, Yauvanasva etc., of Suryavamsa, Marutta etc., of the Somavamsa, relinquished this world and went to the other, even as the relatives were watching. We also see how Gandharvas, Asuras, Yaksas and others are dead and gone. The oceans become dry, mountains fall, Dhruva star is shaken, trees and earth are uprooted.

There is only rebirth in this world after all the enjoyment. You should uplift me who am like a frog in a dark well. You are my refuge.

### PRAPATHAKA TWO

The sage Sakayanya being pleased said, 'O King, the flag (ornament) of the Ikshvaku dynasty, you know the self, have done your duty, famous as the son of king Marut. This indeed, is your self'. 'Which, O Lord' (he asked). He replied: 'It cannot be described. This one, bound by external causes, going upward, suffering and yet not (really) suffering, dispels ignorance like the sun dispelling darkness. The tranquil one rising from this body and approaching the supreme, manifests itself in its own essence, immortal, fearless.

This Brahma-vidya has been imparted to us by Lord Maitreya. I shall teach you the same. The sinless, powerfully radiant and chaste Valakhilyas spoke to Prajapati, 'Lord, this body is inert like a cart. Which subtle being has such greatness that the body is set up as a conscious thing? Who is the driver of this body?'

He told them 'He who is beyond speech, is pure, holy, empty of delusion, placid, breathless, independent, endless, unchangeable, eternal, unborn, free, in his own glory. He is the driver.

They said, 'How can this body be set up like this by one who is devoid of desire?' He replied 'The self is subtle, non-object, invisible and called Purusha. In part he is consciously present here and awakens the sleeper. That conscious part of this Purusha is the knower of the body in every individual. His marks are imagination, determination and conceit - he is the Lord of creatures, the eye of all. By that conscious being is the body set up. He is the driver.

They asked, 'Lord, how can such a being exist in part?'

He told them, 'This Prajapati was there in the beginning. Being alone he was not happy. He contemplated on himself and made numerous beings. They were unaware of him, breathless, inert like a post. He was not happy and thought, 'To kindle their awareness, I shall enter into them'. Making himself like air, he entered, not as one but making himself five-fold Prana, Apana, Vyana, Udana and Samana airs. The breath that moves upward is Prana, Apana moves down. Samana is that which causes the eaten food to settle and circulates it to every limb equally. Udana throws up and sends down the drink and food. That which pervades the nerves is Vyana. The Vaisvanara wind overpowers the Antaryami wind and vice versa. In between these two warmth is exuded - the warmth is the spirit - spirit is cosmic fire. Also this has been stated elsewhere. The fire within is the cosmic fire, the inner fire by which food is digested. The sound of digestion is heard with closed ears, not when one is about to die.

This Supreme Being dividing himself into five, established in the cave (heart) is all mental, his body is the vital breath. He has many forms, his imaginations are true. Standing in the core of the heart, he strives and thinks: Let me become all things. Up-risen, dividing things by the five rays, he experiences then. The sense organs are the rays, the motor organs are the horses; the body the chariot, mind is the driver, of the nature of Prakriti; driving with the whip, he makes the body revolve like a wheel. Due to him is the body a conscious entity.

This self is truly led to depend on the non-self by the fruit of actions, white and dark, is overwhelmed, as it were, by them and flits from body to body. Being un-manifest, subtle, invisible, non-object, un-possessive, free from states, non-agent, (but) abides like an agent.

He is truly pure, steadfast, immutable, untarnished, uneager, desireless, abiding as witness, experiences 'fruits of actions', is loved by a sheet (of Prakriti).

### **PRAPATHAKA THREE**

They said, 'O Lord, who then is the other self, overwhelmed by the white and dark fruits of actions and goes to wombs, good and bad, who goes down or up wandering, overcome by dualities?'

He replied: There is indeed another self in elements, overwhelmed by actions white and dark. Elements mean the five root-elements as well as the five concrete elements. Their complex is the body.

The self is like a drop of water in the lotus (leaf). This is overwhelmed by Prakriti. Being overcome he is in a state of delusion and does not see the Lord in himself making him act. Content with the mass of constituents and confused, unsteady, in eager pursuit, smitten by desire, yearning, conceited, thinking 'I am that, this is mine' he binds himself by himself as in a net, he roams about.

Elsewhere also it has been said. 'The agent indeed is the Elemental self. The inner spirit causes actions by means of instruments just as iron pervaded by fire and beaten by workers is split into many, so, the elemental self pervaded by the inner spirit and pressed by Prakriti becomes many. The group of three aspects, assuming the forms of 84 Lakhs of living beings constitutes the mass of elemental beings. This is the form of plurality. The constituents are impelled by the spirit as a wheel by its driver. As the fire is not beaten (only the iron is), so the elemental self and not the spirit is over-powered.

It has been stated: this body without consciousness has been generated by the sex-act - it is hell - has via the urinary passage, sustained by bones, covered with flesh and skin, filled with faeces, urine etc., -- it is a shattered sheath. It has been affirmed 'Delusion, fear, depression, sleep, wound, old age etc., being full of these Tamasa and Rajasa traits (like desire) and the elemental self is overwhelmed. Hence indeed, it inevitably assumes different forms.

## **PRAPATHAKA FOUR**

It has been said: 'As waves in great rivers, the past deeds are one's safeguard - like the coast line for the ocean. Rebirth is unavoidable - bound by good and bad results (of actions), as a beast by ropes. Like a prisoner, one in the clutches of Death is not free; dwells in the midst of many fears. He who is maddened by worldly pleasures is like one intoxicated. He is in the grip of sin and roams, like one bitten by a snake is he in the jaws of danger, as in darkness one is blinded by passion. As caught in a magic show one is in the midst of Maya. He sees everything wrongly as in a dream, essenceless like the pith of plantain - like an actor dressed up for a moment - falsely attractive like a painted wall. It has been stated 'sense-objects' like sound are there, sources of trouble. Attached to them, the self forgets the supreme place.

The remedy is the winning of knowledge - following one's own Dharma, one's law of life supports all like a tree-trunk. By this law does one go upwards; without it one tumbles down - this has been laid down in the Vedas. A transmission of the law cannot really be in the Ashrama (stage of life). One who is in the Ashrama is said to be a real ascetic.

It has also been said: 'By penance is Sattva got and by Sattva is the (refined) mind; by mind is the spirit got and by the spirit attained, does (transmigration) stop.

The following verses are relevant:

Just as fire without fuel dies in its own source, so the mind by the dying of its modes, calms down in the source. The modes of mind, withdrawn, of the lover of Truth, not deceived by sense objects, are false. They follow laws of action - migrating life is mind indeed. Take pains to purge it well. What the mind dwells on, that fills one's life. This is the everlasting mystery. With the purged mind, fixed on the self, one fears on endless bliss. If the mind attached to sense objects is fixed upon the supreme spirit, who will not be liberated? Mind is of two kinds: the impure is filled with desires; the pure is without them. When a person makes his mind free from dissolution and restlessness, reaches the mindless state, it is the high place. The mind is to be restrained only so long as it is not dissolved in the heart. This is knowledge and release too - rest is mere details. The joy got by the mind which is purified by Samadhi and fixed upon the spirit, cannot be described by words but grasped only by the mind. Water mixed in water cannot be distinguished, so also fire in fire and sky in sky, so the mind spirit - man is freed. Mind is the only cause of bondage and liberation: attached to objects, it gives bondage - without them, liberation.

You are Bhahma, Vishnu, Rudra, Prajapati, Agni, Varuna, Vayu, Indra, Moon, Manu, Yama, Bhumi, Achyuta. In heaven you dwell in your own self in many ways. I bow to you, the lord of all, the soul of all, doer of allocations, protector of all; all illusion, all sport are you. The placid in nature, the most secret, beyond thought and knowledge without beginning and end.

It was all Tamas - then impelled by the Supreme, it became uneven - Rajas compelled, becomes uneven. This all came out of Sattva, the conscious being, in every person, indicated by thought, determination and conceit. Prajapati spoke about it. The first bodies are Brahma etc. He is the aspects of Tamas, Rudra of Sattva. Vishnu became three-fold, eight-fold etc., unlimited and moves among creatures - the support of all creatures and their lord, inside and outside them.

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

Here ends the Maitrayani Upanishad, included in the Sama-Veda.

## 10. Maitreya Upanishad

*Translated by Prof. A. A. Ramanathan*

Published by The Theosophical Publishing House, Chennai

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

I-1. The King, Brihadratha by name, had his eldest son installed on the throne and considering the body to be impermanent and feeling disgusted (with worldly life) went to a (penance) forest. There he performed the highest kind of penance and facing the sun remained with his arm uplifted. At the end of a thousand years the sun-god (taking the form of the sage Sakayanya) approached the sage. Like fire (blazing) without smoke and burning all as it were with his effulgence the sage Sakayanya, the knower of the Self, said to the king: 'Rise up, rise up, choose a boon'. Bowing to him the king said: 'Revered Sir, I know not the Atman. But we hear that you are a knower of the truth. Expound to me that'. 'This request of yours is impossible on the very face of it. Do not ask me this question. Oh descendant of Ikshvaku, choose (the fulfillment of) other desires'. Reverently touching the feet of the sage Sakayanya the king gave utterance to the following religious text (Gatha).

I-2. Now then why speak of other things? (There is) the drying up of great seas, the downfall of mountains, the movement of the polestar or of trees, the submerging of the earth and the loss of position by the gods. In this worldly life which is of the nature of (distinction between) 'he' and 'I', what is the use of enjoying desires as, resorting to them, there is seen the repeated return (to the phenomenal world)? Hence it behoves on your part to uplift me. I am like a frog in a well in this worldly life. Revered Sir, you are my refuge'. Thus (the king said).

I-3. Revered Sir, this body is born of sexual union alone, is devoid of consciousness and is verily hell as it has emerged through the urinal path, full of bones, daubed with flesh and encased in skin; it is fully filled with faeces, urine, wind, bile, phlegm, marrow, fat, fatty exudations and many other filthy things. Remaining in a body of this kind, revered Sir, you are my refuge. Thus (he implored).

I-4. Then the revered sage Sakayanya greatly pleased, said to the king: 'Great king Brihadratha, you are prominent in the family of the Ikshvakus, a knower of the Atman, one who has done his duty well and you are well known by the name of Marut. Such is your Self. Revered Sir, who is to be described? And he said to the king:

I-5. The objects such as those denoted by sound and touch are apparently (a source of) danger; for the individual self (encased in the five elements) may not remember the highest goal when attached to them.

I-6. Through penance one gets to know the inborn disposition (Sattva); from Sattva one gets (stability of) the mind; through the mind one realizes the Atman; by realizing the Self (worldly life is) prevented.

I-7. Just as fire, when fuel is exhausted, calms down in itself, so the mind, when its activity is exhausted, becomes quiescent in its source (i.e. in the Self).

I-8. When the mind is calmed down into its source and goes in the true path, the results dependent on activities are unreal as the objects of the senses are confounded (i.e. actions performed do not affect him as he is without attachment).

I-9. It is the mind that constitutes worldly life; this should be purified. As the mind, so the things appear coloured by it; this is the eternal secret.

I-10. By the purity of the mind one destroys (the effect of) good and bad actions. When with a pure mind one remains in the Self one enjoys inexhaustible bliss.

I-11. If a person's mind, which is well attached to the region of the sense-objects, were turned towards Brahman, who will not be released from bondage?

I-12-14. One should feel the supreme Lord to be present in the midst of the lotus of one's heart as the spectator of the dance of the intellect, as the abode of supreme love, as beyond the range of mind and speech, as he rescue ship scattering all worry (of those sinking in the sea of worldly life), as of the nature of effulgent Existence alone, as beyond thought, as the indispensable, as incapable of being grasped by the (active) mind, possessing uncommon attributes, the immobile, steady and deep, neither light nor darkness, free from all doubts and semblance, and is consciousness consisting of the final beatitude.

I-15. That which is the eternal, the pure, the ever vigilant, free from the nature (of delusions), the true, the subtle, the supremely powerful, the one without a second, the ocean of bliss and transcendent, that I am, the innermost essence (of all); there is no doubt about it.

I-16. How can the danger (of duality) approach me, resorting as I do to the inner bliss of the Self, who despise the female goblin of desires, who view the phenomenal world as in illusion and who am unattached to it?

I-17. Those ignorant people who stick to castes and orders of life obtain the (worthless) fruit of their respective actions. Those who discard the ways of caste, etc., and are happy with the bliss of the Self become merged in Brahman (lit. Purushas).

I-18. The body consisting of various limbs and observing the (rules of) castes and orders has a beginning and an end and is only a great trouble. Free of attachment to one's children, etc., and the body, one should live in the endless supreme happiness.

II-1. Then the revered sage Maitreya went to Kailasa. Approaching him (the Lord) he said: 'Lord, expound to me the secret of the supreme Truth'. The great god said to him:

II-2. The body is said to be the temple; the individual Self (Jiva) is Shiva alone. One should discard the faded flowers in the form of spiritual ignorance and worship God (with the conviction) 'He and I are one'.

II-3. True knowledge consists of seeing non-different (in all); deep meditation consists of the mind freed from thinking on sensory objects; bathing is the removal of impurity in the mind and cleansing consists of controlling the senses.

II-4. He should imbibe the nectar, Brahman, go about for alms to preserve the body, and becoming devoted to the one (Brahman) live in the solitary place of oneness free from duality. Thus should a wise man spend his life; he alone will attain liberation.

II-5. This body is born and it has death; it has originated from the impure secretions of the mother and father; it is the abode of joy and sorrow and it is impure. Bathing in the form of discarding attachment to it is ordained when one touches it with the idea that it belongs to one.

II-6. It is built up of primary fluids, subject to grievous maladies, abode of sinful actions, transitory and diffused with agitated feelings. Touching this body, bathing (as aforesaid) is ordained.

II-7. It always naturally exudes at the appropriate time impure secretions through the nine apertures (eyes, ears, etc.). Having impure matter it smells foul. Touching this, bathing (as aforesaid) is ordained.

II-8. It is associated with the mother in impurity at birth and is born with the impurity caused by child-birth; as it is born associated with death (in due course) and the impurity caused by child birth, touching this body, bathing (as aforesaid) is ordained.

II-9. Viewing the body as 'I' and mine is smearing oneself with faeces and urine in the place of cosmetics. Thus pure cleansing has been spoken of (in the verses above). Cleansing (the body) with mud and water is (the external one) practiced in the world.

II-10. Cleansing which purifies the mind consists of the destruction of the three inborn tendencies (loka-vasana, shastra-vasana and deha-vasana); (real) cleansing is said to be by washing with mud and water in the form of (true) knowledge and dispassion (Jnana and Vairagya).

II-11. Feeling of non-duality is the alms (which is consumed) and the feeling of duality is the thing unfit for consumption. The receiving of alms by the mendicant monk is ordained in accordance with the directions of the Guru and the scripture.

II-12. After embracing renunciation of his own accord the wise man shall move away from his native place and live far away, like a thief who has been released from prison.

II-13. No sooner has (the ascetic) moved away from the son of ego, the brother of wealth, the home of delusion and the wife of desires than he is liberated (from worldly bondage); there is no doubt about it.

II-14-15. How shall I perform the twilight worship (Sandhya, i.e., there is no need for it) when the mother of delusion is (just) dead and the son of true awakening is born, causing two-fold impurity? How can I perform twilight worship when the bright sun of consciousness ever shines in the sky of the heart and it never sets or rises? (i.e. there is no twilight at all and hence there is no scope for worship).

II-16. The conviction, which is present from the words of the Guru that there is only one (reality) without a second, alone is the solitude (necessary for meditation) and not a monastery nor the interior of a forest.

II-17. There is liberation for those who are free from doubts; there is no emancipation even at the end of repeated births for those whose minds are invaded by doubts (about the non-duality of the Atman). Hence one should have faith.



II-18. There is no (true) renunciation by discarding action, or by reciting the mantras of Praise (at the formal ceremony of renunciation). Renunciation has been declared to be the oneness of the individual self (Jiva) and the universal Self (Atman).

II-19. One, to whom all primary desires, etc., (such as for wife, wealth and progeny) appear like vomit and who has discarded pride in his body, is entitled to renunciation.

II-20. A wise man should embrace renunciation only when there has risen in his mind dispassion for all worldly things; otherwise he is fallen.

II-21. He who renounces worldly life for amassing wealth (contributed by rich disciples) or for the sake of (assured) boarding and clothing or for a stable position (as the head of a monastery) is doubly fallen (i.e. he has neither the full pleasures of worldly life nor liberation); he does not deserve final beatitude.

II-22. The wisest take to contemplation on the reality (of Brahman); the middling ones contemplate on the scripture; low people think of the mantras; the lowest are deluded by (the efficacy) of holy places.

II-23. A fool in vain takes (theoretical) delight in Brahman without practically experiencing it (as I am Brahman), like the joy of tasting fruits found in the branch of a tree reflected (in a lake).

II-24. If a sage does not give up - the inward (conviction of non-duality in) the collecting of alms from various houses as a bee does honey from flowers, the father in the form of dispassion, the wife of faith and the son of true knowledge, he is liberated.

II-25. People rich in wealth, old in age and similarly those mature in knowledge - all these are (but) servants, (nay) the servants of the disciples of those who are mature in wisdom.

II-26. Even learned people have their minds deluded by the illusion created by me and without realizing me, the Atman, who am omnipresent, they but wander like cows to fill the wretched belly!

II-27. To one desiring liberation worship of idols made of stone, metal, gem and clay results only in the experience of rebirth; hence the sage should perform the worship of his heart alone (i.e. contemplate on Brahman enshrined in his heart, non-different from the Self). To prevent rebirth he shall avoid external worship (of idols).

II-28. He who is full inwardly and outwardly is like a jar filled in the sea; he who is empty inwardly and empty outwardly is like a jar empty in the sky.

II-29. Do not become one enjoying objects (of the senses), do not also become one believing in the senses. Rejecting all ideations, become that which remains.

II-30. Discarding (ideas of) seer, seeing and what is seen along with inward tendencies, may you resort only to the Atman who is the prime source of all phenomena.

II-31. That state of remaining like a stone with all ideations quiescent and freed from the states of waking and sleeping is the supreme state of the Self (in the disembodied state).

Thus (ends the instruction given by Lord Shiva and the second chapter).

III-1. I am I, I am the other (the supreme one), I am Brahman, I am the source (of all), I am also the Guru of all the worlds, I am all the worlds, That I am.

III-2. I alone am, I have attained perfection, I am pure, I am the supreme, I remain always, I am He, I am eternal, I am pure.

III-3. I am the true knowledge (Vijnana), I am the special one, I am Soma, I am the all. I am the auspicious one, I am free from sorrow, I am consciousness, I am the impartial one.

III-4. I am devoid of honour and dishonour, I am without attributes, I am Shiva, I am free from duality and non-duality, I am free from the pairs (of opposites), I am He.

III-5. I am devoid of being and non-being, I am beyond speech, I am effulgence, I am the power of the void and the non-void and I am the auspicious and the inauspicious (i.e. beyond both of them).

III-6. I am devoid of the equal and the unequal, eternal, pure, ever auspicious; I am free of all and the non-all, I am the righteous and I ever remain.

III-7. I am beyond the number one and I am beyond the number two as well. I am above the distinction of good and bad and I am devoid of ideation.

III-8. I am free from the distinction of many souls, being of the form of unalloyed bliss. I am not (existent as an entity), I am not another, I am devoid of the body etc.,

III-9. I am free from the concept of substratum and that of the object resting on it; I am devoid of a prop. I am above captivity and liberation, I am the pure Brahman, I am He.

III-10. I am devoid of all things such as the mind; I am the supreme, greater than the great. I am always of the form of investigation, I am free from investigation. I am He.

III-11. I am of the form of the letter 'a' and 'u' and I am the letter 'm' which (as Om) is eternal. I am free from meditation and being a meditator, I am beyond the object of meditation, I am He.

III-12. I am of the form which fills everything, possessing the characteristics of Existence, Consciousness and Bliss. I am of the form of all holy places, I am the supreme Atman, I am Shiva.

III-13. I am devoid of aim and non-aim and I am the bliss *ananda* which has no extinction. I am beyond measurer and measure and the thing measured; I am Shiva.

III-14. I am not the world, I witness all and I am devoid of eyes, etc., I am immense, I am awake, I am serene and I am Hara (Shiva).

III-15. I am devoid of all the senses and I do all actions. I am the (object of) satisfaction to all the Upanishads; I am always easily accessible (to the devoted).

III-16. I am joy (to the devoted) and sorrow (to the careless), I am the friend of all silence. I am always of the form of consciousness and I am always of the form of Existence and Consciousness.

III-17. I am not devoid of even the least, nor am I a little. I am without the knot of the heart (i.e. partiality due to affection) and I abode in the midst of the lotus of the heart.

III-18. I am devoid of the six changes (of birth, etc.), I am without the six sheaths (the gross material body, etc.); I am free from the group of six (internal) enemies (passions, etc.) and I am the witness, being the supreme God.

III-19. I am free of space and time, I am the bliss of the principal unclad sages, I am beyond 'there is' and 'there is not' and I am devoid of all negation (i.e. I am pure Existence without a counterpart).

III-20. I am of the form of unbroken ether and I am of omnipresent form. I am the mind (chitta) free from the phenomenal world and I am devoid of the phenomenal world.

III-21. I am of the form of all effulgence; I am the effulgence of pure consciousness. I am beyond the three durations (past, present and future) and I am free from passion, etc.

III-22. I am above the body and its dweller and I am unique, devoid of attributes. I am beyond liberation, I am liberated and I am always devoid of final emancipation.

III-23. I am above truth and untruth; I am always nothing other than pure Existence. I am not obliged to go to any place, being free of movement, etc.

III-24. I am always equanimous, I am quiescence, the greatest being (Purushottama); one who has his own experience thus is without doubt myself. He who listens to this (experience) even once (with supreme faith) becomes himself (i.e. becomes merged into) Brahman. Thus (ends) the Upanishad.

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

Here ends the Maitreyopanishad, included in the Sama-Veda.

## 11. Rudraksha Jabala Upanishad

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

Hail Om! I praise the Effulgent State of Absolute Peace, belonging to Sri Maharudra, which is to be known through the Rudraksha Jabala Upanishad.

Bhusunda questioned Lord Kalagnirudra: What is the beginning of Rudraksha beads? What is the benefit of wearing them on the body?

Lord Kalagnirudra answered him thus: I closed my eyes for the sake of destroying the Tripura Asuras. From my eyes thus closed, drops of water fell on the earth. These drops of tears turned into Rudrakshas.

By the mere utterance of the name of 'Rudraksha', one acquires the benefit of giving ten cows in charity. By seeing and touching it, one attains double that benefit. I am unable to praise it any more.

I closed my eyes one thousand celestial years. Then from my eyelids, drops of water dropped down and attained the state of immobility for blessing the devoted persons.

This Rudraksha destroys the devotees' sins that are committed both night and day, by wearing it.

By mere vision of the Rudraksha, the benefit will be say, a lac. But by wearing them, it will be a crore. Why, it will be equal to hundred crores.

But it will be a thousand lacs of crores and hundred lacs of crores times powerful when one does Japa with Rudraksha and wears it at all times.

Among Rudrakshas, one as big as Amalaka (myrobalan), is considered to be the best. One as big as the Badari fruit (Indian berry) is considered to be of the middle sort. But that as big as Chana (Bengal gram) is considered to be the worst of all. This is my idea about the size of Rudraksha beads.

The four kinds of people, Brahmins, Kshatriyas, Vaisyas and Sudras are born as merely a worthless burden on the earth. The real Brahmin is the white Rudraksha. The red is a Kshatriya. The yellow is a Vaisya. And the black is a Sudra.

Therefore, a Brahmin should wear white Rudrakshas, a Kshatriya the red, a Vaisya the yellow and a Sudra the black.

One should use those Rudraksha-beads which are nice, handsome, strong, big, auspicious and thorny. One should avoid those eaten by worms, broken, without thorns, and having sores.

The self-holed Rudraksha is of the best variety. But that which is holed by man's attempt, is considered to be worse. Those best Rudrakshas should be strung in white thread. A worshipper of Siva should wear Rudraksha all over the body. He should wear one bead on the crest, three hundred round the head, thirty-six round the neck, sixteen round each arm, twelve round the chest and five hundred round the waist. He should wear a Yajnopavita consisting of one hundred and eight beads of Rudrakshas. He should wear two, three, five or seven Malas of Rudraksha round the neck.

A Siva-Bhakta should wear Rudrakshas round his crown, ear-ring, chain, round the ear, armlet, at all times, and specially round the stomach, irrespective of the fact whether he is sleeping, drinking, etc.

If the devotee wears three hundred beads, it is the worst, if he wears five hundred it will be medium, but one thousand will be the best of all.

The devotee, when wearing Rudrakshas on the head, should repeat his Ishta Mantra, and when wearing them round the neck, should repeat the Tat-Purusha Mantra and when wearing round the throat, should repeat the Aghora Mantra. The same Mantra (Aghora) should be recited when wearing round the chest also.

He should wear them round the arms with the Aghora Bija Mantra.

Then again Bhusunda asked Lord Kalagnirudra: What are the different forms and effects of Rudraksha beads? Please tell me about the secret of these blessed ones including their various faces, which is the means of getting rid of all evil.

Lord Kalagnirudra said:

The bead with one face is of the form of the Supreme Truth. A disciplined one (controlling his senses) mingles himself with the one Eternal Truth, after wearing these Rudrakshas.

The bead with two faces is of the form of Ardhanarisvara and the devotee wearing it attains the grace of Ardhanarisvara (Siva united with Sakti).

The bead with three faces is of the form of the three fires and the devotee wearing it attains the grace of Agni.

The bead with four faces is of the form of the four-faced Brahma and the devotee wearing it attains the grace of Brahma.

The bead with five faces is of the form of Panchabrahman (the five-faced Siva) and the devotee wearing it attains the grace of Panchabrahman and drives away the sin of homicide.

The bead with six faces is of the form of the six-faced Kartikeya or Ganesha and the devotee wearing it attains the grace of wealth and health, clear intellect and wisdom, and purification.

The bead with seven faces is of the form of the seven Matras (Mother Goddesses) and the devotee wearing it attains the grace of wealth and health, right perception, and purity of mind.

The bead with eight faces is of the form of the eight-fold Nature (five elements, mind, ego, and matter) or the eight Vasus and the devotee wearing it attains the grace of these Devatas and becomes truthful.

The bead with nine faces is of the form of the Nava-Saktis and the devotee wearing it attains the grace of the nine Powers.

The bead with ten faces is of the form of the ten Yamas means used by Yogins and the devotee wearing it attains the grace of achieving peace of the mind.

The bead with eleven faces is of the form of the eleven Rudras and the devotee wearing it attains the grace of increase well-being and wealth.

The bead with twelve faces is of the form of Mahavishnu or the twelve Adityas and the devotee wearing it attains the grace of Moksha.

The bead with thirteen faces is of the form of the Kama (Cupid or the god of Love) and the devotee wearing it attains the grace of Cupid in gratifying all desires.

The bead with fourteen faces is of the form of Rudra being generated out of his eyes and the devotee wearing it attains the grace of destruction of all diseases.

One who wears Rudrakshas, should not use intoxicants, meat, garlic, onions, carrots and all such prohibited things. By wearing Rudrakshas during eclipses, Vishusankranti (the end of Mina and beginning of Mesha Masa), new moon, full moon and other such auspicious days, one is freed of all sins.

The base of the Rudraksha bead is Brahma, its navel is Vishnu, its face is Rudra and its hole consists of all gods.

One day Sanatkumara asked Kalagnirudra: "O Lord! Tell me the rules for wearing Rudrakshas". At that time Nidagha, Jadabharata, Dattatreya, Katyayana, Bharadvaja, Kapila, Vasishtha, Pippalada, etc., came to Kalagnirudra. Then Lord Kalagnirudra asked them why they all had come in a group. They all answered that they came to hear the method of wearing Rudrakshas.

Kalagnirudra said: Those that are born out of Rudra's Akshis (eyes) are called Rudrakshas. When these beads are even once touched by hand, one attains the glory of giving in charity two thousand cows at a time. When they are worn in ears, he gets the effect of giving out eleven thousand cows in charity. He also attains the state of the eleven Rudras. When the beads are worn on the head, one has the benefit of giving a crore of cows in charity. Of all these places, I am unable to tell you the benefit when worn in the ears.

Whoever studies this Rudraksha Jabala Upanishad, be he a boy or a youth, becomes great. He becomes the Guru of all and the teacher of all Mantras. Havan and Archana should be done with these Mantras (of the Upanishad).

That Brahmin who recites this Upanishad in the evening, destroys the sins committed during day time; who recites at noon, destroys the sins of six births; who recites in the morning and evening, destroys the sins of many births. He attains the same benefit of doing six thousand lacs of Gayatri Japa.

He becomes purified from all sins of killing a Brahmin, drinking toddy, stealing gold, approaching Guru's wife, having intercourse with her, speaking with corrupted person, etc.

He gets the benefits of all pilgrimages and river-baths. He attains Siva-sayujya. He does not come back (to rebirth).

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

Here ends the Rudraksha Jabalopanishad, included in the Sama-Veda.

## 12. Sannyasa Upanishad

*Translated by Prof. A. A. Ramanathan*

Published by The Theosophical Publishing House, Chennai

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

### FIRST ADHYAYA

1. Now we shall expound the Upanishad on renunciation. He who in due order (of the stages of life) gives up (the primary inclinations such as the desire for wealth, etc.,) becomes one who has renounced (worldly life). What is this called renunciation? How does one renounce? One who guards himself by the (following) activities, who has (for his renunciation) the approval of mother, father, wife, sons and kinsmen should assemble all the officiating priests known to him and as before (with their approval) perform the Vaishvanara sacrifice (for the welfare of all people). He shall (after partition) give away all his wealth to the officiating priests. For the priests are the singers (of the Vedic hymns, deserving the gift). The (five) vital airs, Prana, Apana, Vyana, Udana and Samana, shall be (symbolically) placed in all the sacrificial vessels over the (five) sacred fires, the ahavaniya, garhapatya, anvaharyapachana, sabhya and avasathya. Shaving off his hair along with the tuft, snapping the sacred thread and seeing his son, he shall consecrate (himself) with the mantras 'You are the god Brahma, you are the sacrifice, you are everything'. If he has no son he should consecrate himself thus and not minding (anything) proceeds as a mendicant monk eastward or northward.

He may receive alms from (people of the) four castes. He should eat from the vessel of his hands. He shall consider food as medicine. He should take food as medicine (i.e. in great moderation). He should eat as and when he gets (food, without discontent and not asking for more, like Oliver Twist) for bare sustenance and in such a way that there is no increase of fat. Having grown lean he may shelter one night in a village, five nights in a town; he may reside during the four rainy months in a village or town. (Interpreting) fortnights as months, he may reside (in a fixed abode) for two months. If he is unable to endure (heat or cold) he may accept as gift a tattered garment or bark dress. He shall not accept any other. For penance is to suffer pain (with equanimity). What then is the sacred thread, the tuft and the ceremonial sipping of water to one who thus renounces in the prescribed manner and who thus views it (in the correct perspective)? To him (the questioner) is this reply. This is his sacred thread (namely) that he meditates on the Atman; the (practice of) Brahma-vidya is the tuft; that he quenches his thirst with the vessel of his belly accomplishes (the ceremonial) duty with water that is present everywhere. His residence is at the bank of (a reservoir of) water. When the sun has set, how can he (ceremoniously) sip water? As (he touches water) during day, so at night; (for) he has neither night nor day. (The enlightened ascetic is above the restrictions of time). This has been said by the Vedic sage (in a mantra): 'To him there is (only) one (time), the day.' He who knows thus realizes the Atman through this (renunciation).



## SECOND ADHYAYA

1. That person alone is entitled to renunciation who has undergone the forty purificatory rites (samskaras), has detachment from all (worldly) things, has acquired purity of mind, has burnt out desires, envy, intolerance and egotism, and is equipped with the four disciplines of spiritual life (sadhanas).
2. Having resolved on renunciation he who does not embrace it shall perform the penance (Prajapatya) alone (as atonement); thereafter he is entitled to renounce (the world).
3. One who (having resolved on renunciation, later) denounces it, one who supports a fallen ascetic (as if he were genuine), and one who throws obstacles (in the path of those desiring renunciation) - these three (classes of people) are to be known as fallen.
4. Now these (persons, though possessing dispassion, are not entitled to renunciation - a eunuch, a fallen man, a maimed person, women, a deaf person, a child, a dumb person, a heretic, an informer, a student (who has not completed his study), a Vaikhanasa anchorite (belonging to a Vaishnava sect), an ardent Saivite (Haradvija), a salaried teacher, a man without prepuce and one without ritual fire. Even if they renounce the world they are not entitled to instruction in the great scriptural texts (such as 'That Thou Art').
5. The son of one who has fallen from ascetic grace, one having disease of the nails, one who is brown toothed, a consumptive, as well as a deformed person - these are never entitled to renounce.
6. One should never allow renunciation to those who have just settled as house-holders, those who have committed great sins, those who have lost caste due to non-performance of the principal purificatory rites (vratyas) and the accursed.
7. (Again) one should never allow renunciation to one who is devoid of religious observances, religious acts (yajnas), penance, charity, offering, oblations in ritual fire and study of scripture; and those fallen from truth and purity. These do not deserve to renounce; (and no one) can dispense with the due order except one sorely afflicted.
8. The person (entitled to renounce) should discard his tuft reciting 'Om Bhuh Svaha'. Saying the mantra 'The sacred thread shall not remain externally. Grant me fame, strength, spiritual wisdom, dispassion and intelligence', he shall snap the sacred thread and leave it in the waters along with his garment and waist-band muttering 'Om Svaha'; then he should repeat thrice, 'I have renounced'.
9. Seeing a Brahmana who has renounced the world the sun moves from his place (thinking), 'This person will reach Brahman breaking through my disc'.
10. That wise man who says 'I have renounced' rises to glory sixty generations of his family before him and sixty generations after him.
11. All the defects born of bad sons and all defects born of bodily weakness, the Praisa fire (at the time of renouncing) shall burn out, just as the fire of chaff does to gold.
12. (Reciting the mantra) 'Friend, guard me', he (the renouncer) shall accept the (emblematic) staff.
13. The ascetic should bear a staff which shall be of bamboo, smooth, whole (with the bark), of even joints, grown in holy ground and cleaned of all defects;

14. It shall be unscarred (by forest fire), uninjured by worms, shining with its joints, (of length) reaching upto the nose, head or the eyebrows.

15. Close association is always enjoined between the staff and the person; a wise man shall not move without the staff a distance three times that of an arrow-throw.

16. Reciting the mantra 'You are the receptacle of water which sustains the world; never say nay to me, you who are always agreeable to all', he should receive the water vessel; and invested with the yogic garment (as aid to meditation) he shall go about in an agreeable frame of mind.

17. Give up (concepts of) righteousness and unrighteousness (dharma and adharma), give up both truth and untruth; having given up both truth and untruth discard that by which you abandon (all these) (i.e. duality).

18. Ascetic due to dispassion, ascetic due to spiritual wisdom, ascetic due to wisdom and dispassion and ascetic due to renunciation of action; these are the four kinds (of ascetics) obtained.

19. This is how it is. He is the ascetic due to dispassion who has become indifferent to sensory objects that are seen or heard of and who has renounced (the world) due to the influence of good actions done previously.

20. He alone is the ascetic due to Jnana, who, being dead to worldly life due to the (true) knowledge of the scripture and listening to the experiences of the people in sin and goodness and who, having discarded lingering attachment to the body, scripture and the world and considering as worthless like vomit all worldly actions, possesses the fourfold discipline in spiritual life and then renounces the world.

21. Having studied in the prescribed manner all (scripture) and experienced all (vicissitudes of) life he is the ascetic due to Jnana and dispassion who has his body alone left to him by meditation on the nature of the Self due to Jnana and dispassion and then renounces and becomes unclad (as he was when born).

22. Having completed the period of celibate studentship, becoming a house-holder and then embracing the stage of forest life (Vanaprastha), he, who renounces (the world) only in order to observe the order of the stages of life even though without dispassion, is the ascetic who renounces action.

23. Renunciation is of six kinds: (and the ascetics are called) Kutichaka, Bahudaka, Hamsa, Paramahamsa, Turiyatita and Avadhuta.

24. The Kutichaka ascetic has tuft and sacred thread, bears a staff and water vessel, wears a loin-cloth and patched garment, is devoted to the service of father, mother and preceptor, is equipped with a vessel, spade, sling, etc., alone, is addicted to eating food in one place, wears on the forehead a perpendicular mark of white sandal and holds a threefold (emblematic) staff.

25. The Bahudaka ascetic wears tuft, etc., patched garment and three (horizontal) lines of holy ash on his forehead and is similar in all respects to the Kutichaka ascetic (except) that he subsists on eight mouthfuls of food gathered (as alms from eight houses), as a bee (does honey).

26. The Hamsa ascetic wears matted hair, puts on the forehead the mark of either the horizontal lines of holy ash or the perpendicular one of sandal, subsists on food gathered as alms without restriction and wears a piece of loin-cloth.
27. The Paramahansa ascetic is devoid of tuft and sacred thread, receives alms in the vessel of his hands, wears a single loin-cloth, has a single (patched) garment, one bamboo staff, either wears a single garment or is smeared with holy ashes and has discarded all (possessions and attachments).
28. The Turiyatita ascetic subsists on fruits receiving them in his mouth like a cow; if he eats cooked rice (he receives them as alms) from three houses. He has his body alone left to him (without any possessions and attachment), is unclad (dressed by the points of the compass) and treats his body as if it were a corpse.
29. The Avadhuta ascetic has no fixed rules. He eats food like a python as and when he gets it, from persons of all castes except those who are fallen or accursed and is ever intent on meditation on the nature of the Self.
30. I am not surely of this world consisting of trees, grass and mountains. How can I, the Supreme Being, be this external (phenomenon) which is intensely inert? I am not the body which is non-sentient and perishable in a short time.
31. I am not the sound which is non-sentient, coming from void and of the form of void and which remains for a short period grasped by the inert cavity of the ear.
32. I am not the touch which is non-sentient but which has life granted to it by the favour of consciousness and which can be experienced by skin of momentary existence and in no other way.
33. I am not the taste which is non-sentient, dependent on matter and of short duration, insignificant and brought into existence by the fickle tongue aided by the fickle mind.
34. I am not the form (rupa) which is non-sentient, non-existent in the sole Witness (Brahman), perishable and which rests on sight and the object of sight which have but momentary existence.
35. I am not the smell which is non-sentient, subtle and of indefinable form and brought into existence by the perishable nose which is dead to smell.
36. I am pure consciousness alone which is devoid of parts, 'mine-ness' and thought and which is quiescent and beyond the delusions of the five senses.
37. I am consciousness alone, devoid of a place of worship, and am illuminator, omnipresent (externally and internally), devoid of parts and stain, the light of distinctionless consciousness, all-pervading and one alone.
38. It is only by me, the consciousness, that all things such as pots and garments up to the sun are illumined by self-effulgence as by a lamp.
39. It is only by me, with my inwardly shining effulgence, that the various senses are active just as the mass of sparks shine due to fire which is blazing within.
40. This pure eye of consciousness, which enjoys endless bliss and which shines even when all others are extinct, is victoriously present in all eyes.

41. Salutation, salutation to myself alone who am present in all other beings and consist of consciousness free from (the restriction of) an object to be known and am of the form of the individual Self (consciousness).
42. The various clearly seen powers (such as those of earth, etc.,) are (really) rendered variegated by consciousness which is free of change, one whole and free from the limitation of time and parts (kala).
43. Of consciousness which is beyond the three durations (of past, present and future), is devoid of the restriction of perceivability of objects and which discards individuality of the soul, there remains the oneness alone (of the Self and Brahman).
44. Indeed the same (consciousness), being beyond the reach of words, seems to remain as having reached the state of the conclusion of Selfishness, (i.e. the state of non-duality), as if it were eternal non-existence.
45. The same consciousness, slightly encompassed by impurities of desires and non-desires, is unable to rise high like a female bird bound by a string.
46. People (overcome) by the delusion (caused by) the pairs (of opposites), which is born of desire and hatred, become similar to worms which are sunk in the cavities of the earth.
47. Salutation to the Atman, to you, who are non-different from consciousness. I am now seized (of the truth), I am awakened, I have risen (above delusion).
48. I am lifted up from doubts; I am what I am; salutation to you, to your and to me, the eternal; to you and to me consisting of consciousness.
49. Salutation to you, the supreme God and salutation to me, the Shiva. Though seated (the Atman) is not seated, though going he does not go. Though quiescent he is engaged in activities, though performing action he is not tainted.
50. He is eminently accessible, he is easily known like a close kinsman; he is the bee in the interior of the lotus of the body of all.
51. I have no desire for the state of enjoyment or for abandoning enjoyment. Let come what may, let go what may.
52. When the mind is quelled in itself and has become free of egotism and when ideation is dissolved in itself I remain, alone, happy.
53. My enemy (duality) remains (i.e. is absorbed) in the pure Atman of vibration alone, without ideation, egotism, mind and desire.
54. Breaking the bonds of intense desires from the cage of my body I know not where the female bird of non-ego has flown up and gone.
55. He who has no egotism, whose intellect is not tainted, and who is equanimous to all beings - his life shines bright.

56. He who looks at this (phenomenal world) like (an impartial) witness with his mind, being cool within, is freed of love and hatred, has his life blessed.
57. He who, understanding correctly, abandons both the undesirables and the desirables and places his mind in its quiescence has his life blessed.
58. When the connecting link between the object and the person (who grasps it) has vanished peace comes well into being. When peace has established itself, it is called liberation.
59. Like parched seeds there are no more sprouting of worldly birth; the latent desires become pure in the heart of those who are liberated while living.
60. (Latent desire of a realized soul) is purifying, highly proper, falls within the scope of pure nature, consists of meditation on the Atman and is eternal; it remains as if in deep sleep.
61. Understanding without the mind is indeed said to be the individual consciousness. As it is of the nature of the quiescent mind there is not the impurity of comprehension (of distinctions).
62. Where the mind is rendered quiescent, there is truth and auspiciousness; it is the true state; it is omniscience and it is indeed complete satisfaction.
63. When speaking, giving, taking, opening and closing the eyes, I am purely consciousness, the bliss (that comes of) discarded thinking process.
64. Having discarded the impurity of things to be known, rendering the mind thoroughly quiescent and cutting off the fire of the bond of desire, I am pure consciousness alone.
65. I have set at rest thoughts good and bad, am without worry, rid of ideation of the pleasant and the unpleasant; I am pure consciousness alone.
66. Discarding the idea of oneself and another, taking no sides in worldly happenings and clinging to the Atman, as an adamant pillar I am steady.
67. I remain in my consciousness which is pure and without hopes, freed from desires and non-desires and devoid of both the undesirable and the desirables.
68. When shall I get the inward joy while remaining in the state of self-luminosity? When shall I be in a mountain cave with my mind quiescent?
69. When shall I attain similarity to a stone by (practicing) distinctionless deep meditation (Nirvikalpa-Samadhi) when, while remaining dumb by the peace of partless meditation, birds of the forest will build their leafy nests on my head?
70. Having cut the trees of ideation and the creepers of intense desire of the forest of the mind and having reached the broad plains (of spiritual wisdom), I enjoy life happily.
71. I follow that path (of wisdom), I am alone (unencumbered with attachments), I am successful (in realizing the truth); I am liberated, I am without desire, I am partless and I desire nothing.

72-73. The states of purity, strength, reality, heartiness, truth, true, knowledge, bliss, tranquility, the rise of constant joy, fullness, true richness, the possession of effulgence and true oneness - the mendicant monk thus thinking on the true nature of his Self and realizing his true nature freedom doubts, indeed became the one without an alternative (i.e. became one with Brahman).

74. If one sorely afflicted recovers, renunciation in the prescribed order should be embraced. (An ascetic) shall not converse with a low caste woman, one fallen from virtue, and a woman in her courses. The ascetic has no worship of gods, or witnessing (temple) festivals. The goal of asceticism is not one (and the same) heaven. The sorely afflicted and the Kutichaka ascetics gain the worlds Bhur and the Bhuvans respectively. The Bahudaka ascetic (gains) heaven (Svarga). The Hamsa ascetic, the world of truth (Satya-loka). The Turiyatita and the Avadhuta ascetics attain supreme bliss in themselves by deeply meditating on the true nature of the Self according to the maxim of the wasp.

75. The practice of Scripture-study, which is distinct from meditation on the nature of the Self, is useless like (carrying) saffron flowers which are but a burden to a camel. The ascetic has not to practise the science of Yoga or the Sankhya; he has no rituals with mantras and tantras nor is the study of any other religious treatise (Shashtra); if there, it is like adorning a corpse. (Such an ascetic) is far away from spiritual lore like a cobbler. A mendicant monk shall not mention his name (in the previous stage of life). One reaps the fruit of whatever action one does. (Hence the ascetic) shall give up all, as one would (discard) the foam on castor oil. There is no receiving of the offerings made to a deity. He shall not worship gods externally.

76. Discarding everything apart from the Self, subsisting on food secured as alms from a number of houses (as a bee gathers honey), being lean and avoiding increase of fat (in his body) he shall move about. He should spend the time, (eating food) secured as alms from a number of houses using his hand or mouth as a vessel.

77. The sage established in the Self should take food which is conducive to (the realization of) the Self. Two quarters (of the belly shall be filled) with food and one quarter with water; the fourth quarter shall be left for the movement of air.

78. He shall always live on alms; he shall never eat food secured as alms from one house alone; he should go particularly to those houses where the people are seen to be easy in mind (i.e. those who dine only after giving alms).

79. He may expect alms from four or seven houses (where the house-holder) perform religious rites; he may expect (alms) up to the period of milking cows (in the afternoon); when he has come out (of a house without alms) he shall not go in again.

80. Fasting is preferable to (getting food from) devotees; unsolicited food is better than fasting; begging alms is preferable to unsolicited food; hence he shall subsist on alms.

81. He shall never enter a house by a side entrance at the time of begging alms; he shall not out of delusion go across a house where no harm is seen in so doing.

82. He shall not beg alms from a Vedic scholar if it is (given) without faith and devotion; he may beg alms from the house of a twice-born who has lost caste when offered with faith and devotion.

83. Alms from a number of houses without planning, those which is planned, the one un-begged, the timely one and the one offered (at the monastery) are declared to be the five kinds of alms.
84. (The first kind), alms from a number of houses, is declared to be that which is obtained from there, five or seven houses without pre-meditation as in the case of a honeybee (from flowers).
85. (The second kind), alms previously arranged, is that which is accepted after repeated requests made by devotees in that morning and the previous day; none the less he may subsist on that.
86. (The third kind), alms un-begged is that which is received when invited to dine by some one or other as he is ready to go for begging; this should be eaten by ascetics (desiring salvation).
87. (The fourth kind) timely alms are known as that (meal) which is offered by a Brahmana when he has approached (a house) for alms; this (food) should be eaten by ascetics.
88. Sages desiring liberation say that the (fifth kind of) alms, the food offered (to the ascetic at the monastery) is the ready meal which is brought by a Brahmana to the monastery.
89. The ascetic shall subsist on alms by begging from door to door even though it may be from the houses of outcastes. He shall not dine in one house even if (the host) is equal to the preceptor of the gods (in learning). He shall subsist on alms, solicited or unsolicited.
90. Air is not spoiled by touching (any object); fire by the activity of burning; waters, by urine and faeces (getting into them); and a mendicant monk by short-comings in food.
91. When (in houses) smoke has subsided, the pestle (for pounding rice) is at rest, the fire (in the oven) has gone out and the people have dined, (the ascetic) shall go for alms in the late afternoon.
92. He shall receive alms except from the accursed, the fallen, heretics and the class of people exclusively engaged in temple worship; from all the castes, in difficult times.
- 93-94. (He shall consider) clarified butter as dog's urine, honey as spirituous liquor, oil as hog's urine, condiment as garlic, cakes made of black gram as beef, and milk as urine. Therefore the ascetic shall avoid, by putting forth all effort, clarified butter, etc.
95. The Yogin shall never eat food mixed with clarified butter, condiments, etc.; using his hand as a vessel he shall not go about for alms more than once (a day).
96. When the ascetic seeks food with his mouth (alone) like a cow, he becomes equanimous to all; (hence) he becomes fit for immortality.
97. (The ascetic) shall discard clarified butter like blood, taking food in one house like flesh, using cosmetics like smearing himself with unclean things, salt and molasses like an outcaste, garment like dirty dishes, oil bath like courting women, pleasant company of friends like urine, desire like beef, familiar places like the hut of an outcaste, women like snakes, gold like deadly poison, an assembly hall like a cemetery, the capital (city) like hell and food in one house like the balls of rice at a funeral. There is no worship of gods (by him). Discarding the way of the world he shall become one 'liberated while living'.

98. Stay (continuously in one place), acquisition of (begging) bowl, collecting (of staff, etc.), gathering disciples, sleep by day time (divasvapnah) and useless talk - these are the six sins of ascetics.

99-103. Remaining (continuously in one place) except during the rains is said to be a stay (asana). Acquisition of even a single vessel like the afore-said vessel of gourd, etc., for daily use by an ascetic is said to be 'acquiring vessels' (patralopa). Collecting (samchaya) is declared to be the acceptance of a second staff, etc., for future use by one who has one already. The acceptance of disciples for personal service, profit, dignity or fame and not out of compassion (to help them) is said to be gathering disciples (sishtyasamgraha). (Vedantic) learning is (called) day as it is illuminating; ignorance (avidya) is said to be night. Negligence in learning is said to be 'sleep during day' divasvapnah). Excepting talk pertaining to the Self and at the time of receiving alms, (bestowal of) blessings and inquiries (concerning the Self), any other talk is said to be useless talk (vrithajalpah).

104. Food from one house, pride, envy, adorning with cosmetics and flowers, chewing betel roll, oil bath, sport, desire for enjoyment, medicine to prolong life and retard old age (rashayana);

105. Boasting, abusive language, pronouncement of benediction, astrological prediction, buying and selling, ritual, debate on ritual, transgression of the Guru and scripture;

106-107. Conciliating, fighting, vehicle, cot, white garment, release of semen, sleep by day time, vessel for alms (alms-bowl), gold, gum-myrrh, weapon, seed (for cultivation or mystical letter forming the essential part of the mantra of a deity), injuring, severity, copulation, what is discarded by the yoga of renunciation, vows such as the duties of house-holder;

108. Family, etc., branch of the Veda (of his early days), all families of the father and mother, and wealth - all these are prohibited to the ascetic. If he resorts to them he falls (from the state of renunciation).

109. A wise man, though very old, shall not trust in women though very old. Even in very old patched garments old cloth will stick (when stitched).

110. Immovable property, mobile things (servants), seed (for cultivation), gold, gum-myrrh and weapon these six an ascetic shall not take up as (though they were) urine and faeces.

111. An ascetic shall not take with him even a little provision for a journey except when in danger; in hard times he may receive ripe corn when cooked food is not available.

112. A mendicant monk who is not sick and a young monk shall not stay in any house (of a house-holder); he shall neither accept nor give anything to another at any time.

113. With a sense of humility the ascetic shall strive for the welfare of beings; begging cooked or uncooked food (for another), he falls (from asceticism).

114-115. An ascetic keen on feeding others, who accepts clothes, etc., and woolen garments or others as well as good clothes undoubtedly falls (from virtue). Resorting to the ship of non-duality he will gain liberation while living.

116. For restraint in speech, he shall observe silence; for control over the body, he shall fast; for control over the mind, breath control (pranayama) is prescribed.



117. A being is bound by (worldly) action; he gets liberated by spiritual knowledge. Hence far-seeing ascetics do not perform (worldly) action.

118. Scattered are (torn) garments on roads; alms can be had everywhere; the earth is a wide bed; how (then) are ascetics put to grief?

119. The ascetic who offers the whole world as oblation in the fire of spiritual wisdom, having (symbolically) transferred the ritual fires to his Self - that great ascetic is the (true) Agnihotrin (the consecrator and maintainer of sacred fire).

120. Advancement in the spiritual path is twofold - that of the she-cat and the she-monkey. Those who practice spiritual wisdom (Jnana) are (like) she-cats; the secondary way of (Apara-Brahman) is (like that of) a she-monkey.

121. The ascetic shall not speak to any one unless he is spoken to; nor to one who asks improperly. An intelligent man though knowing, should behave in the world as if he were dull-witted.

122. When confronted with a mass of sins (i.e. when the flesh becomes weak, over-ruling the dictates of wisdom) he shall practice the (meaningful) repetition of the Taraka (Om) twelve thousand times (a day); for it cuts (sins).

123. The supreme Brahman shines to him in twelve months who gently repeats the Pranava twelve thousand times every day. Thus (ends) the Upanishad.

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

Here ends the Sannyasopanishad, included in the Sama-Veda.

## 13. Savitri Upanishad

*Translated by Dr. A. G. Krishna Warriar*

Published by The Theosophical Publishing House, Chennai

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

1-2. Who is Savitar, who is Savitri? Who is Savitar, who is Savitri? Agni is Savitar, earth is Savitri. Where there is Agni there is earth and where there is earth there is Agni. The two are causes forming one pair. Varuna alone is Savitar, water - Savitri. When there is Varuna etc., -- they are the sources, forming a pair.

3-6. (Again) Air alone is Savitar, ether is Savitri. Where there is air there is ether (and vice versa) - they are twin sources, forming a pair. Sacrifice alone is Savitar and metres are Savitri - where there is sacrifice there are metres (and vice versa). Thunder is Savitar and lightning is Savitri; where there is lightning (and vice versa). These two are twin sources.

7-8. The moon is Savitar and stars are Savitri. Where there is the moon, there are the stars (and vice versa) - these two are twin sources.

9. Man is Savitar, woman is Savitri. Where there is a man there is a woman and vice versa. They form one pair of sources.

10. Mind is Savitar and world is Savitri - where there is mind, there is woman (and vice versa) - these two are twin sources.

11. Of Savitri the first foot is Earth. 'Of that Savitar, the admirable; fire indeed is adorable, water and moon are adorable. The second foot is Bhuvar, the mind region; 'we meditate on the radiance of that deity' - the fire is the radiance; sun, moon are radiance.

12. The third foot is the firmament - which may inspire our thoughts - this woman and man bring forth.

13. He who knows this Savitri conquers death.

14-15. Of Bala and Atibala Virat Purusha is the seer, Gayatri the metre and deity. A, U, M are seed letters etc. Their application is to the removal of hunger etc., 'klam' etc., are the group of six limbs.

Meditation: I ceaselessly practise these two, fronted by the moon pouring life into all, adept in removing sin, the rays of Vedic wisdom, whose are forms are Aum, whose bodies are solar in form!

Om, hsim bala, great goddess; hrim, mighty one; klim, yielder of four-fold human goals, granter of the boon of Savitar; hrim, adorable light of the deity!

O Atibala, embodiment of all mercy, destroyer of hunger and fatigue, we meditate on you who may inspire our thoughts. O essence of inspiration, adorned with the crown of Pranava, Hum, Phat, Svaha.

One who knows thus accomplishes his talks and shares his realm with Savitri.

This is the Upanishad.

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

Here ends the Savitri Upanishad, included in the Sama-Veda.

## 14. Vajrasuchika Upanishad

*Translated by Dr. A. G. Krishna Warriar*

Published by The Theosophical Publishing House, Chennai

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

I Shall set for Vajrasuchi (the diamond needle) which pierces ignorance, rebukes the ignorant and ornaments those who have wisdom as eye.

The Smritis affirm, following the Vedas that the Brahmana is the most important of the four castes. It must be asked, 'Who is a Brahmana' - the self, body, class, knowledge, action or virtue?

The soul is not a Brahmana because the soul is the same in all bodies past and future. The same person takes many bodies according to karma, nor is the body Brahmana - the body is the same from the Chandala (to the highest caste) being made of the five elements and is seen to have old age, death etc., alike. There is no fixity (of colour) such as Brahmana is white, Kshatriya is red, Vaishya is yellow and Sudra is black; also when the father's body is cremated, the son etc., may be guilty of killing a Brahmana.

Nor is the class a Brahmana. Then there would be many classes within the classes. Many are the great sages: Rishyasringa born of a deer, Kausika of reed, Jambuka of a jackal, Valmiki of an ant-hill, Vyasa of a fisher-girl, Gautama of a hare's back, Vasistha of Urvasi, Agastya of a pot according to tradition. These are not Brahmanas by birth but by their knowledge.

Nor is knowledge Brahmana: Kshatriyas and others also have knowledge. Nor is karma: all creatures are seen to have similar karma of Prarabdha etc., and all creatures act being impelled by karma. Nor is a man of virtue: There are many givers of gold - Kshatriyas etc.

One who has directly realized, like the berry in the palm, the Atman without a second, devoid of class, quality and action and of defects like the six waves (like hunger), the states (like birth and death), of the nature of truth, knowledge and bliss, free from adjuncts, the basis of all thoughts, immanent in all creatures, present inside and outside like space. Bliss impartite, beyond (ordinary) knowledge, to be realized by experience alone - and having become successful, free from lust etc., rich in mental control, without greed etc., mind untouched by hypocrisy etc.

This is the intention of Veda etc. Otherwise the nature of Brahmana cannot be achieved.

One should contemplate one's self as the spirit without a second, truth, knowledge and bliss.

This is the Upanishad.

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

Here ends the Vajrasuchika Upanishad, included in the Sama-Veda.

## 15. Vasudeva Upanishad

*Translated by P. R. Ramachander*

Published by [celextel.org](http://celextel.org)

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all; Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

Om. The God like sage Narada saluted Lord Vasudeva and requested him, "Oh God, please teach me the rules of Urdhva Pundra (the religious mark of Vaishnavas which is vertical and points upward)". 1

God Vasudeva addressing him told as follows:

The Brahmachari (unmarried student of Vedas) and Grahastha (householder) after reciting the following prayer: "Oh God who holds the wheel, mace and conch, Oh Achyutha who is staying in Dwaraka, Oh Govinda, Oh Lotus eyed one, please protect me, who has surrendered to you." should apply Urdhva Pundra in his forehead and other 12 places with his pure finger (finger next to the little finger) reciting either the Vishnu Gayathri or the 12 names of the Lord viz., Kesava, Narayana, Madhava, Govinda, Vishnu, Madhusudana, Trivikrama, Vamana, Sreedhara, Hrishikesa, Padmanabha and Damodhara. 2

The Sanyasi should wear the Urdhva Pundra with his fourth finger on the head, forehead and chest chanting the Pranava (Om). 3

Brahma, Vishnu and Shiva are three in number: Sthoola (macro), Sookshma (micro) and Karana (cause); are three worlds above: Bhoo, Bhuva and Suva; are three Vedas: Rig, Yajur and Sama; are three states: waking up, dream and sleep. The Urdhva Pundras are three viz., Aa, Uu and Ma. These Urdhva Pundras are full of Pranava and full of the letter Om. That one pranava has only become any. The Lord of the 'Om' takes you above. So you have to wear Urdhva Pundra. 4

That sage who wears four things upward viz., stick, bravery, yoga and Urdhva Pundra would reach the high status of salvation. This stable knowledge would reach me naturally through devotion. 5

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength. All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all; Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me! Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

Here ends the Vasudevopanishad, included in the Sama-Veda.

## 16. Yoga Chudamani Upanishad

*Translated by P. R. Ramachander*

Published by [celextel.org](http://celextel.org)

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

I would tell Yoga Chudamani Upanishad with a view to do good to yogis. This is being appreciated by those elders who know Yoga well. This is secret and is capable of giving the post of salvation. 1

[Slokas 2-29 are not available.]

The Jeevatma (the soul of the physical individual) is under the control of prana which goes up and down as well as apana. Apana pulls Prana. Prana pulls Apana. He who knows and realizes this mutual pull which is pulling to the top and bottom, understands yoga. 30

It goes outside with the sound "ha" and goes again inside with the sound "sa". The beings keeping on chanting this mantra as "Hamsa", "Hamsa". 31

The beings always keep on chanting this mantra day and night twenty one thousand and one hundred times. 32

This mantra which is called "Ajapa Gayatri" would give salvation to all yogis. Just a thought of this mantra, would help one get rid of all sins. 33

There are no practices as holy as this, no chanting which is equivalent to this, and no wisdom equivalent to this and in future also this is not likely to be there. 34

This Ajapa Gayatri which rises from the Kundalini supports the soul. This is the greatest among the sciences of the soul. He who knows this will know the Vedas. 35

The Kundalini power which is above the mooladhara, in its eight studded form would always be covering the mouth of Sushumna which is the gate of Brahman. 36

The Kudalini Parameshwari (goddess of the universe) who should go through the disease less gate of Brahma, closes this gate with her mouth and sleeps. 37

Because of the heat generated by the practice of yoga, because of the speed of wind, and because of her mental power, she stands up and using her needle shaped body, she would go up through the Sushumna Nadi. 38

Similar to opening the doors of the house by using the key, the yogi should open the gate to salvation using Kundalini. 39

[Slokas 40-71 are not available.]

Para Brahman is Om, is that which exists, which is clean, which is full of wisdom, which does not have any draw backs, which is without stains, which cannot be described, which does not have beginning or end, which is one and only one, which is thuriya, which exists in things of past, present and future and which will never get divided at any time. From that Para Brahman emerges Para Shakthi (the female aspect). That is the soul which is self resplendent; from that soul arose the ether. From ether arose wind. From wind arose fire. From fire arose water and from water arose the earth. These five elements are ruled by the five Godheads viz. Sadasiva, Easwara, Rudra, Vishnu and Brahma. Among them Brahma, Vishnu and Rudra would do the job of creation, upkeep and destruction. Brahma is Rajasic, Vishnu Sathvic and Rudra Thamasic. They are thus with three different properties. 72.1

Among devas Brahma arose first. Among those who arose first, Brahma became the creator, Vishnu the one who upkeeps and Lord Rudra, the destroyer. Among them from Brahma arose worlds, devas, men and those in between them. From him arose those things which do not move. In case of men, the body is the unified form of Pancha Boothas (five elements). The organs of wisdom, (jnanendriyas), the organs of action (karmendriyas), those activities related to wisdom, the five body airs (prana, apana etc) are taught by the macro portion of mind, intellect, decision making power and the feeling of self and are called macro body (Sthoola sareeram). The organs of wisdom, the organs of action, things related to wisdom, the five body airs and the micro aspect of mind and intellect are called Linga sareera. The body has three types of properties. Thus all people have three bodies. There are four states of the body viz wakeful state, dream, sleep and Thuriya (exalted spiritual state). Those purushas who reside in our body and control these states are Viswa, Thaijasa, Pragna and Atma. Viswa will always have macro experiences. Different from that is Thaijasa who has micro experiences. Pragna has pleasant experiences. Athma is a witness to all these. 72

The Atma which is of the form of "Om", will be in all beings and at the time of passion, downward looking. At all other times it would be pretty and downward face. 73

In the three letters Aa, Uu and Ma, three Vedas, three worlds, three characteristics, three letters and three sounds shine. Thus Pranava shines. When you are awake, the letter Aa exists in the eyes of all beings, when you are dreaming the letter Uu exists in the neck of all beings and the letter Ma exists in the heart of all beings when they are asleep. 74

The letter Aa exists in the egg state as Viswa and Pinda state as Virat Purusha. The Letter Uu exists as Thaijasa and Hiranya Garbha in the micro state. The letter Ma exists as the causal state and as Pragna. The letter Aa has Rajasa qualities is red and its form is that of Lord Brahma. The letter Uu has Sathvika qualities and its form is that of white Vishnu. The letter Ma has Thamasic qualities and its form is that of black Rudra. Brahma took birth from Pranava. Vishnu also came out of it. Rudra also came out of it. Pranava is the Para Brahma (ultimate god). Brahma merges with the letter Aa. Vishnu merges with letter Uu and Rudra merges with the letter Ma. In people with wisdom, Pranava would be upward looking and among ignorant people Pranava would be looking downward. 75-78

Pranava exists like this. The one who knows this knows the Vedas. In the anahatha sound form, it grows upwards in case of wise people. 79



The sound Pranava is continuous like the flow of oil, and like the long sound of the bell. Its peak is Brahman. 80

That peak would be lit so brilliantly, that it cannot be described by words. The great savants find it out using their sharp intellect. The one who knows that, is considered as one who knows Vedas. 81

The "Hamsa (swan) mantra", shines in the middle of the two eyes. The letter Sa is known as Kechari which means "that which travels in the sky". It has been decided that it is the word "Twam (you)" in the famous Vedic saying, "Tat Tvam Asi (You are That)". 82

It has been decided that the letter "Ha" which is the Lord of all universe is the word "Tat (that)" in the above Vedic saying. We have to meditate that the letter "Sa" as the soul traveling between birth and death and the letter "Ha" as the stable God. 83

The living being is tied up by his organs but Paramatma is not so tied. The living being is egoistic and the soul is not tied by egoism and is independent. 84

The ethereal light which is "om" is that Athma in whose aspects stand the three worlds Bhu, Bhuvā and Svā and also the place where three gods moon, Sun and fire reside. 85

The ethereal light which is "Om", is that Atma in whose aspects stand "work" which is the power of Brahma, "desire" which is the power of Rudra and "wisdom" which is the power of Vishnu. 86

Because Om is the ethereal light, it has to be pronounced by words, practiced by the body and meditated upon by the mind. 87

The one who goes on chanting Pranava whether he is clean or unclean will not be attached to the sins he does, similar to the lotus leaf which never gets wet. 88

[Slokas 89-102 are not available.]

Twelve repetitions of "Om" which is called is a pooraka followed by sixteen repetitions of "Om" which is called is the Kumbhaka and then ten repetitions of "Om" which is called Rechaka, is called Pranayama. 103

The basic rule for chanting Pranayama is at least 12 times and is termed as poor, twice that amount (24) is medium and thrice that (36) is Uthama (best). 104

In the lowest, there would be sweating, in the medium there would be trembling and in Uthama there is attainment of the objective; after that control the breath. 105

The Yogi should first salute his teacher and Lord Shiva and sit in the lotus posture, concentrate his sight on the edge of the nose and practice pranayama alone. 106

[Slokas 107-108 are not available.]

By posture one avoids diseases, by pranayama one avoids sins and by Pratyahara (see 120 below for explanation) he controls his mental activity. 109

By beliefs, the mind becomes strong and Samadhi gives the being wonderful knowledge and he attains salvation after destroying sinful and holy actions. 110

[Slokas 111-112 are not available.]

After seeing the Param Jyothi which is spread everywhere, in Samadhi duties and action neither come nor goes. 113

[Slokas 114-115 are not available.]

If we stand together with Pranayama, all diseases would be destroyed. All diseases appear only to those who are not able to do Pranayama. 116

[Slokas 117-119 are not available.]

Pratyahara is the state where sensory organs like the eye do not concern themselves with things outside but turn themselves inwards. 120

Similar to the Sun taking his rays inwards at the third period of dusk, the yogi who is in the third stage would control his mind. 121

Om! Let my limbs and speech, Prana, eyes, ears, vitality  
And all the senses grow in strength.  
All existence is the Brahman of the Upanishads.  
May I never deny Brahman, nor Brahman deny me.  
Let there be no denial at all:  
Let there be no denial at least from me.  
May the virtues that are proclaimed in the Upanishads be in me,  
Who am devoted to the Atman; may they reside in me.  
Om! Let there be Peace in me!  
Let there be Peace in my environment!  
Let there be Peace in the forces that act on me!

Here ends the Yoga-Chudamani Upanishad, included in the Sama-Veda.

*All Rights Reserved. Unauthorized Copying, Distribution and Publication of these Online Books without the prior written permission of the Publisher, Author or Translator are prohibited.  
Celextel Enterprises Pvt. Ltd.*